Whether we have half a dozen or five dozens of students taking up the different groups, we require the same number of teachers, because no scholar however learned, outside the pale of professional critics, can undertake to give instruction in all the variety of recondite subjects included in our scheme of Pali studies. The teachers that we have selected, as you can ascertain for yourselves even upon a cursory examination of the list, are scholars of the highest academic distinction. Here I must draw your attention to a new feature which does not exist in any other university where the study of Pali is cultivated. In Pali, as in Sanskrit, we have scholars trained in Western methods as also scholars brought up under the indigenous system who are the repositories of the traditional learning. In Sanskrit, a combination of the types of teachers was found possible in this university some years ago. But in the case of Pali, there was a peculiar difficulty, as the orthodox teachers belong to the celibate monks for whom it is sacrilege to accept service After considerable difficulty, which need not de detailed on the present occasion, our endeavours were successful, and we have secured the assistance of four distinguished Buddhistic teachers, two of whom are Sinhalese, well-versed in the learning of the southern school, while the other two hail from Chittagong and are well acquainted with the doctrines of the Burmese school. This combination of teachers is a unique event and is likely to lead to fruitful results in the domain of Buddhistic learning.

(C) COMPARATIVE PHILOLOGY.

The next subject on our list is comparative Philology, where we ha only three students, one in the Fifth-year class and two in the Sixth-year class. The staff consisted of three University teachers, each an acknowledged specialist in his own line. The abstruse nature of the subject and its special linguistic difficulties make a large influx of students an impossibility, at least for the present, but in view of the vast extent of the topic and its vital importance in the scientific study of the oriental classics and of the Indian Vernaculars, it is essential that the staff should be substantially strengthened, and I am glad to be able to say that we have just secured the services of a competent Mahomedan gentleman, who was our first graduate in comparative Philology and has specialised in Bengali Philology.

SCIENCE JOTTINGS.

POWER FROM LIGHT.

When one door shuts, another opens; and a new source of power would undoubtedly be one way out of the social and financial embarrassments heaping up not only for ourselves, but for the whole world, as one of the consequences of the present war. Such a way would be strictly in

accordance with precedent, for it was undoubtedly the great development of steam as a means of locomotion in the forties of last century which enabled Europe to escape form the situation created by the Napoleonic wars; and air-transit, with the immense saving of time in the transportation of light materials that its general adoption would bring about, may before long be doing the same for us. Yet air-transit at present depends on the supply of petrol, which is not inexhaustible, and may therefore prove a broken reed. A reservoir of power into which all may dip without ever coming to the bottom is the real desideratum.

Now the sun is the great source of power as well as of life on this earth, and it is, therefore, natural that we should turn to it when in search of the reservoir we want. Many attempts have been made to use the sun's heat for such a purpose, and indeed, coal and petrol have both been described not inexactly, as "bottled sunshine." Nor have more direct ways been neglected. Two American engineers Messrs. Shuman and Willsee, showed some time ago that it was possible to use Solar heat—as it strikes, for instance, the roof of a green house without returning to the upper air—to evaporate either water or some more volatile liquid, such as sulphurous acid, and thereby to turn a low-pressure turbine. The price was said to work out at 3 centimes per horse-power per hour, against 10 for a steam-engine drawn by coal costing 3-4 francs per kilogramme; but there was either something wrong with the calculations—facts and figures being, as some cynic said, the only things to be thoroughly mistrusted—or we should all be using this source of power at the present moment. Nor was a subsequent attempt to evaporate large artificial lakes on the shores of the Mediterranean—if my memory serves me rightly—more successful.

We are therefore driven to imitate still more closely Dame Nature, who uses not the sun's heat, but his light, to create the vegetation which afterwards is converted into the coal and petroleum put into our present clumsy and heavy contrivances to give us power, and it is possible that a discovery which has passed almost unnoticed in the clash of arms may give us the means of doing this. Mr. E. W. Case, in our contemporary the *Electrician* of August 17 last, tells us that if two plates of oxydised copper be placed in water at a small distance from each other, and in such a way that one is exposed to a strong light while the other remains in comparative darkness, a galvanic battery is formed of which the dark plate is the negative pole. Even without oxidation polished copper plates give a similar but reduced effect, and the output of electricity is increased by the addition of sodium chloride or common salt to the water. It seems to be the red end of the spectrum that is the most active agent in the matter. At present

the only costless, and by far the most efficient source of the red rays, is to be found in the sun.

Such experiments are, of course, in their earliest infancy, and with copper at its present prohibitive price are likely to take some time before they grow up. The output of electricity from the battery described is said to be ·2 amperes at ·1 volts from a plate of 45 centimetres square under a winter's sun. This seems very small at first sight, but probably represents very nearly the minimum output, and might be largely increased under the fierce blaze of a Mediterranean summer to say nothing of the floods of light poured down all the year round on favoured countries like those about the Equator. But all great discoveries have had small beginnings, and few would have guessed that Oersted's announcement that the magnet was deflected by an electric current passing through a wir e placed near i would prove the parent of the huge dynamos which supply us with light and do for us so much other work. M. Adolphe Bloch, who is no bad judge in such matters, has thought fit to notice Mr. Case's experiments in the current number the *Revue Scientifique*, and this ought to be no slight encouragement to their author.

Whether, however, they fall still-born or remain inanimate, to be resuscitated in happier times, there is a fair chance that it is along these lines that the search for a new motive power must in future proceed. Electricity—at one time little more than a scientific toy, the very nature of which is still unknown to us—is now coming into its own, and, since its storage has become possible, may prove to be the greatest weapon for the conquest of nature put into the hands of man. Heat and magnetism have each in turn been conscripted to produce it and now it may well be the chance of light. Is this not a matter in which the State should assist, or is it to be left to some more enlightened and better organised community to develop this attack also ?

ETHER.

Sir Oliver Lodge delivered an interesting lecture on ether and its possible Psychic significance. Life is seen to utilise the properties of matter but it is a standing puzzle in philosophy how can mind interact with matter at all. He would expect to find life and mind interacting not only with matter but also with ether a substance which does not appeal to our senses. Ether is omnipresent, continuous and penetrates and percolates through all solid bodies. It is the vehicle of light and extends to the furthest depths of space. It is for its existence as a connecting medium that we can see the stars or a conflagration occuring in space. When energy gets into matter it dissipates and tends to waste and matter itself decays where-

as any energy that gets into the ether remains unchanged and there itself is believed to remain ever fresh. As for example when light enters matter, a portion of it is always dissipated and turned into heat where as when light enters ether, it is propagated undiminished.

As ether does not convert any portion of light into heat, the depths of space where there is no matter are perfectly cold. When light enters into matter, a portion of its energy is wasted in causing a quiver of material molecules which shows itself as heat. Thus light interacting with matter produces heat, and where there is no light there is no heat. A solid body however dense is only a system of particles well seperated from each other. The intervening space is full of ether and particles themselves are structures in the ether. There is something in the ether which combines the particles into a solid body which wields the planets into a solar system. The matter can only be moved from one place to another, it can neither store up nor convey energy. That is done by the ether. All bodies have double constitution material and ethereal. The latter is as real as the former though the former only appeals to our senses. There is the modified ether in the bodies which is distinguished from the ether in space. In our own bodies we see that spirit interacts with matter in some way we do not know how. The lecturer conceives that the spirit also interacts with the modified ether in the body and this bound ether in so far as it is animated acquires new properties. The material body and ethereal body both co-active, both animated, both grow up from small beginnings and both representative of personality and individuality—may not be of equal duration and the lecturer believes that the ethereal body is used as the vehicle of manifestation by our mind, memory, personality—and spirit even after the death of the material body. But the lecturer will not all this ethereal body astral body because he does not see what the stars have got to do with it. He does not favour the idea of the pre-existence of the ethereal body believing that both the bodies began and grew simultaneously.

TRUSTS.

Sir William Vincent, in introducing a Bill to provide more effectual control over the administration of charitable and religious trusts, explained the position of Governments in regard to these endowments. Prior to 1863, the executive Governments of Madras and Bengal exercised considerable direct control over many charitable and religious endowments, and from that time onwards attempts had been constantly made to secure reconsideration by Government of the deliberate policy of non-intervention which it had adopted. There had been voluminous correspondence with the local Governments and the Secretary of State, and much talking, on the various Bills introduced on different occasions by private member both in the Imperial and Provincial Councils. The Government of India, however, remained steadfast and immovable, always abiding by the policy which they had set before them of abstaining from any intermeddling with religious matters. He quoted the opinion of Sir Charles Aitchison and Lord Macdonnel on the subject, when in 1908 Sir Rash Behary Ghosh brought forward his Bill which was really a simple, though useful, measure. It was suggested that those who urged Government to take action in the direction of taking over the management of these trusts really did so with the idea of forcing on Government a very unpopular duty which they themselves were not willing to undertake for fear of religious odium. This question was further examined in 1914. Sir Ali Imam, then Law Member, strongly pressed the views of the advanced and progressive Indians who felt that a large number of these endowments were mismanaged and that the funds were misapplied.

Sir William Vincent next gave an account of what was done in the conference of officials and non-officials which was appointed to consider this question about that time, and explained some of the important provisions of the present Bill. He said Hon. members would have ample opportunities to examine the provisions of the Bill, but what he wanted to emphasise was that Government did not desire any interference with the management of these trusts by Government or by any executive authorities. What they sought was to facilitate action through the Civil Courts. For many years the Government had refrained from any action, and it was only owing to pressure from educated public opinion in this country that the present change of policy was proposed.

The government of India had no cast-iron views on the subject, and if the Bill was not favourably received by the public opinion, they would be prepared to withdraw it. They had received proposals for the registration of trusts, for the publication of accounts, and for an obligatory audit, also for limiting the period of office of those in charge of new

schemes of management. The Government of India, once this Bill was passed, would be prepared to allow Provincial Governments and Legislative Councils to proceed, as far as they thought fit, on these lines, subject to certain definite limitations and if Indian opinion was adequately ascertained, he hoped the Bill would receive the careful consideration of all concerned.

REMARKS OF H. E. THE GOVERNOR OF BENGAL ON MALARIA.

An adequate supply of good water is essential to the health of any population, for many of the most disastrous forms of disease, such for example as cholera, are caused by the drinking of impure water; but as Mr. Bose has pointed out malaria, from which the people of this subdivision especially suffer, must be fought in other ways. Malaria can only be stamped out by the destruction of the insect which conveys it to man, namely the mosquito. And the mosquito can only be dealt with successfully by altering the conditions which make it easy for her to breed. If you could drain the country quite dry you would soon get rid of the mosquito, but the conditions in Bengal are such that you cannot do this. You can, however, destroy the mosquito larvæ in another way, namely by alternately flooding the land, and then draining off the flood water which thus washes the larvæ away. It will be seen, then, that the question of public health in Bengal is very largely a question of the scientific control of the water which she possesses in an untamed state in so generous a measure, and which in its uncontrolled state is capable of being so destructive a foe. We have to call in the skill of the chemist and the engineer to compel this powerful force of nature to serve us instead of to work us injury. You have already done this in one direction by establishing these waterworks. It remains for you to see whether you can not also do it in another direction by compelling it to flush the larvæ of the malaria-bearing mosquito off the land.

MEDICAL RELIEF UNDER BUDDHISTIC RULE.

It is a well-known fact that under the early Buddhistic Emperors of India more attention was paid to medical relief than in any succeeding period until British rule was established. In a medical journal which is published in Bangkok in connection with the Siam Red Cross, there is a detailed account of the system of medical relief that was organised in Siam in the twelfth century in the reign of Jayavarman, who was a fervent Buddhist. One of the chief objects of this monarch was to cover his empire with a network of hospitals. Inscriptions in Sanskrit have been found, dated 1186 A. D., showing that at least 102 hospitals were at that time established. To produce the rice alone for these hospitals, both for offerings to the patron deities and for food for the patients, 81,640 men

and women were employed. Each hospital was furnished with a staff of 32 paid workers, and in addition there were 66 workers living at their own expense. The staff included two physicians, each of whom had one male and two female servants; two storekeepers who distributed medicine; two cooks; two servants charged with the duty of preparing offerings to Buddha; fourteen "infirmarians" who administered remedies; six women who heated water and pounded medicaments; and two women who husked rice.

PAPER FROM BAMBOO.

An important project of manufacturing paper from bamboo is being carried out in Trinidad. About 1,000 acres near Port of Spain have been planted and a concession has been obtained to cut bamboo in Government forests.

Experts have been employed to study the question of easily getting rid of the knots in the bamboo and also of the yellowish-green colour that has hitherto been considered a draw-back to the manufacture of paper from bamboo. The first experiments in Trinidad with the bamboo consisted of putting the reeds through sugarcane presses. While this rather crudely accomplished the purpose, nevertheless it was found to be disadvantageous as the bamboo had to be previously skinned as well as mashed, and the knots removed. It is said that a machine has been designed which accomplishes all this work and that a bleach or dye has been discovered which makes the pulp wood and paper perfectly white.

WHY PEOPLE GROW FAT.

There are very few really amusing articles on diet, says a correspondent of the *Times*. In fact, the subject is so dreary that at the mere mention of a protein or a carbohydrate the ordinary man shudders. The thing seems to lack common sense; man does not eat carbohydrates and proteins; he does not want to.

This view has at last found an exponent who dares in the pages of the *Practitioner* to declare boldly:—"You cannot chew the cud of cooked foods any more than you can ruminate raw flesh." This is addressed to "obese" persons; it comes with astonishing humour and good nature from the pen of Dr. Leonard Williams. His doctrine is that every fat person is the victim of some poison present in the body. It is known, for example, that arsenic will cause obesity. So will a hundred other poisons, and so will the toxins of disease. Fatness is thus an indication of failure to deal with the intake. The cure of fatness is the cure of the poisoning which causes it, or the increase of bodily resistance to that poison.

This is a reasonable and interesting standpoint. The writer declares :—

"Toxins gain the upper hand, and the subject becomes the object of caustic congratulations from his tailor and his traitorous friends on his increasingly benevolent appearance."

The cure suggested, however, is another matter. It is the free use of uncooked food, which for some of us, at any rate, is nearly as bad as the carbohydrates and the proteins. Uncooked foods—fruits, dairy produce, salads and nuts—contain what are known as vitamines, principles essential to life. These are said to be less plentiful in cooked foods. In the presence of the vitamines, according to Dr. Williams, the toxins, described by him as "Princes of the Blood," languish.

RECOLLECTIONS OF SOME DAYS IN "RANCHI."

I started from my house at Burdwan at 10 a. m. At the appointed time, the train started off, leaving Burdwan behind. The train was thickly crowded with passengers, and it was very natural. It was the fifth day of the new moon. Offices and the Courts had been closed on the previous day. The joyful day of the Bengali came back after the lapse of a whole year. A faint smile shone through the Bengali's face, darkened with melancholy, a wretched victim as he is to wants and diseases, grief and sufferings. The lifeless Bengali was showing the signs of life at the time of getting in and out of the carriages.

The Durga Puja festival is a highly cherished object of Bengali men and women alike. With anxious eyes, the mother looks for her son's arrival, the brother for his brother's, and the wife for her beloved husband's; the tender and affectionate heart of the Bengali, cannot but be anxious at such a time. Soon the train approached Raniganj. Peeping through the window, I could command a view of the low hills looking like scattered clouds on the surface of the horizon. Each of them resembled a huge elephant. On either side of the railway, were seen rugged lands, craggy and overgrown with plants and creepers. In some places were seen plain fields which lay waste on account of the want of rain, and which by freshening in my memory the fond remembrance of our ever-verdant Bengal, cast me into a moody meditation.

Here and there I could see several coal mines. The train reached Asansole ; I got down. There I had to wait nearly three hours. I refreshed myself with some sweetmeats and a little water. Our train left

the station at nearly 4 p. m. A short way off I saw the bridge over the Damodar. Just on the opposite side of the bridge was the Damodar Station. At the sight of that bridge I thought that were there another such bridge over the Damodar to the south of Burdwan, it would have greatly facilitated our going home. Again I thought, " Shame on me that I wish the Damodar to be chained, merely for my advantage. Let it flow on ever so proudly deluging its banks." Further away, I saw the hill of Panchakota. Many other hills both large and small came in my sight, as the train moved on. It was evening when the train stopped at Purulia. I, too, alighted from the train. It was arranged before-hand, that I would pass that night at the house of a relative of mine, but I found no one in the station. The clouded sky deepened the darkness of the night. Then I thought it wiser to continue my railway journey, than to walk all alone on the roads of an unknown town, for seeking out a shelter. It was after nearly two hours and a half I finished the work of taking my supper. I got into the train, and resting my head upon my leather bag containing my clothes which were my only belongings at that time, I began to sleep. The train ran the whole night long. At the time of dawn, feeling the air very cold, I took out my warm wrapper from the bag, and wrapped myself in it. The train arrived at Ranchi at about 4 A. M. the next day; coming down from the train, I saw that it was yet dark; but the eastern horizon appeared brilliant. In front of the station, I found several hackney carriages and *puspuses*. *Puspus* drivers were taking rest in the platform.

They were of strong physique and swarthy complexion. After a little while, I hired a hackney carriage and drove towards the city. The roads were wide and clear. Tall trees growing on both sides of the roads, spread out their branches which seemed as a canopy. I saw one Bungalow after another as I went on. They seemed to be the lodgings of wealthy gentlemen. Their walls were made of bricks, but their roofs were of tiles. I came to know afterwards that tile-roofs and one storied houses were very common there. Pucca roofs and two-storied houses also were gradually appearing. Considerable areas of land around some houses were fenced by rows of trees. One Bungalow was at a good distance from another. Nearly each Bungalow had a garden attached to it. Gradually my carriage came near the club-house of Englishmen. I have already mentioned that the roads were wide and clear. The road which ran between the club-house and the Bungalow which lay opposite to the club-house was the main road of the city, and seemed to me to be wider than the Harrison Road in Calcutta. It was undoubtedly cleaner. After a short time I reached the house of my relative. No pain was spared to receive me warmly. In the afternoon after visiting the Zilla-school premises and other things I came to and

sat in the Durga-mela. All the Bengalis who resided there, gathered together and celebrated annually the festival of Durga-puja. Their sons and daughters dressed in their Puja garments added to the beauty of that Mela. Their wives also came and saw the image whenever they got an opportunity. The tract of land which lies between Saheb-band a pond to the south-west of the city and the Ranchi hill is called the "Old Ranchi." It is a very small place and in no way better than the *bastis* of Calcutta, which are now being removed by the Calcutta Improvement Trust.

The area of both the old Ranchi and the new Ranchi taken together, is not greater than six square miles, being 3 miles in length and 2 in breadth. The population is very thin. All the quarters are severed from one another. The neighbouring villages are more beautiful than the city itself. I would have called them out-skirts of the town, but then it would have indicated their inferiority to the city; so I do not call them such. In the north of Ranchi lie the Morabadi hill and a village of the same name. The villages of Chhutia and Samlon are to its east. The village Duranda and the Ranchi hill are to its south and west respectively. Besides, in the west there is stretched out a portion of the city, called Paharitola. Of these Duranda and Morabadi are the most beautiful and salutary too. One of the roads runs towards Chaibasa in the south, Of the other two one runs towards Hazaribag to the north, and the other, towards Purulia in the east. About four miles off, to the south-east of Ranchi, the Subarnarekha flows on in melody. In the west I saw the course of a streamlet. I saw another streamlet run down the Morabadi hill. In the town and also outside it, were seen many ponds both big and small, of them Saheb-band mentioned above, is the largest. It was in the north and the west, that I saw a large number of hills. A little way off, to the west of Ranchi, is the Ranchi hill. The hill is a small one. On the top of the hill there is a brick-built temple. The roof rests upon eight pillars, and the sides are all open. All the pieces of stone lying near the spot, as in other places, were seen painted with vermilion. Koles often come here for worship. One day while I was sitting there alone, a band of Kole women taking in their company, a comparatively neatly dressed woman decorated with ornaments, came there and offered worship to the presiding god called 'Pahari Baba'. That woman seemed to be pregnant, and I thought that she propitiated the god that the child in her womb might safely come to light. At the sight of this worship of the hill and stones, the story of the worship of stocks and stones came into my mind. There is no reason to laugh at this worship of stones on the part of the rude primitive people. Our forefathers also knelt in adoration before any

object which displayed to them the glory of nature. The sun, the moon, the air and the ocean are the objects of worship in the Rigveda. There are still many signs that show that mountains also were worshipped, even to this day slabs of stone honoured as the Sasti Devi, are residing in the houses of Bengali Hindus. The Ranchi hill is made of earth. The portion of stone is comparatively little. There are some caves which look like dried streamlets. The hill is wholly covered with 'pootus' a kind of hedge plants, but there are small trees also. I very often sat alone at the top of the hill. From this place the city seemed to be smaller in extent; so large a pond as Shaheb-band, seemed like a small pool. Corn fields all around it, both green or of a golden tint, assumed a novel beauty. They looked like floors of houses beautifully paved with stones of varied colours; streams and ponds assumed crystal-whiteness. I noticed that in the morning when the sun shines in the east, the remote eastern landscape could not be distinctly seen from the top of the hill while a clear glance of the far off west could be obtained, the west being at that time brilliant with a profusion of tranquil rays. At evening again, the east seemed to be enveloped with darkness, but the western landscape could be clearly viewed even though the sun shone in the western sky.

The Morabadi hill affords a still finer scenery. It contains more stone. It is full of large pieces of stone. Trees and plants are very rare. There is a cave of considerable size which has recently been made a snug room. Upon this hill, on the eastern side of its summit there is a beautiful house of the famous Tagores of Calcutta. I heard that they occupied the hill on taking lease of it. The hill was no longer a public property.

The rich man's thirst for riches never terminates. The man who makes settlement and also the man who obtains possession of land attached greater importance to their own ease and comfort, than to the privilege of the public. For this reason, common properties like ponds and pastures in the Zamindaries in Bengal are very rare. The Tagores do not prevent the common people from ascending the hill, and it is surely an instance of their magnanimity. They have many beautiful Bungalows also at the foot of the hill. There are several Bungalows on the north of the race-course, which lies to the south of the hill. This place seemed to be the most beautiful and wholesome in Ranchi. 'Four more hills stand near the Morabadi hill, and one of them is called Bariatu. The hills of Hazaribag look very beautiful from the Morabadi hill. On the east side of the road leading from Morabadi to Ranchi a spring can be seen. From below the embankment water comes out without cessation, and in small

quantity. The native regiment formerly resided here, but from 1907, when Railways were introduced this regiment has been withdrawn from this place.

The village of Duranda, lies to the south of the city. It is a beautiful village. The population is not dense. The two storied buildings of the Police Training College at Duranda, is situated in a fine place, and is worth seeing. Recently the Police Training College has been removed and the Secretariat offices have been located there.

Chhutia is to the east of Ranchi. The temple of Rama-Sita in this village is a fine sight. There are three figures of stone in it, and as I heard, one was of Rama, one of Sita and the third of Lakshmana. There is a well in the temple and there were stairs leading to the bottom of it, but they have been broken. A stone wall surrounds the temple. It is an antique wall and yet unyielding. There are several holes through the wall, I cannot tell why. The doors of the wall are also stone-built. Four thresholds of stone with flowers and plants engraved on them, form the the door-way.

I saw two bridges over the Subarnarekha, one is for travellers and the other, for the railway. The river is narrower at the bridges. The course of the river being obstructed by stones, it flows with a strong current. The obstructed and murmuring flow of the water with the reflection of the rays of the sun, is regaling both to the ear and to the eye. A very narrow stream of water issuing from the paddy fields and flowing through piles of stone, with a melodious sound, falls into the river. Some such streamlets dried up for want of water.

The population of Ranchi may be divided into four classes, (i) the Kole (ii) the Hindusthani, (iii) the Bengali and (iv) the European. Hindi is the *lingua franca* of the people. There is good management for the education of the people. There are one Zilla-School, and three missionary schools. Many Koles have been converted into Christianity. There are three mission houses, one is German, one English, and one Roman. It would have been well to have a college here. The market of Ranchi is the most celebrated in the district. The market is held on Wednesdays and Saturdays.

I shall close my narrative after giving some description of the Koles. They have strong bodies, swarthy complexion and somewhat flat faces. Both the men and the women are laborious. The women appear in public. Their clothes are scanty and insufficient in our consideration. Women wear two pieces of coarse cloth, one about the loins, and another about the breast. They comb their hair and tie it into a knot, and wear flowers

over it. They wear trinkets of bone or wood in the ear, and bracelets of silver or bell-metal in the fore arm. Men as well as women take wine and the cow or the pig is not a forbidden food to them. They worship "Bhut." A man and a woman cannot contract two marriages at the same time. The woman can in special circumstances separate from her husband, but the man cannot. But the marital relation coming to an end, they can marry again. I did not understand the language of the Koles, but the song of the Kolins in chorus seemed to be sweet. The Koles are original inhabitants of the place. They are of two classes, the Mundas and the Oraon. Recently Babu Sarat Chandra has written a full account of the Mundas and the Oraon. One quaint story which I heard from a very old gentleman is worth repeating. Janmejaya was performing the sacrifice of serpents in order to avenge the death of his father Parikshit. One of the snakes to save its life assumed the shape of a Brahmin student, and in that guise went to Benares for study under a preceptor. Soon he mastered the various subjects of his study. His preceptor finding him an intelligent and handsome youth, gave him his daughter in marriage. The couple lived together as husband and wife, and the wife soon became pregnant. The wife happened to notice that the tongue of her husband was forked. She enquired of her husband what the matter was. The husband asked her not to disclose this to anybody else and told her that he would let her know the secret in proper time.

Soon they went out on a pilgrimage towards the south. On their way they came to a place which is now called Nagpur. The wife requested her husband to disclose the secret to her. The husband then informed her of his identity. The wife not being satisfied, asked him to show his real appearance. The husband told her that if he appeared to her in his real shape, she would die of fear. He however suggested that he would immerse his coils in the water of a pond near by and show her only the head. To this the woman consented. The husband went into the pond and resumed his real shape and showed her only the head, the rest of the body being submerged in the water. Even at this the woman took fright and brought forth a male child. The snake then disappeared. Some Mundas came to the place and took the woman and the new-born babe to their home. This child became the founder of the Raj-family and the place was called Nagpur to commemorate his descent from a Nag.

The Brahmacharya Vidyalaya recently founded at Ranchi is also worth mentioning. The school house is situated near the Railway Station. Attempt is here made to revive the ancient method of instruction. The

boys are trained to practise Brahmacharya from their entrance into the school. They wear *Gairic* dress I found some of the boys wear long hair after the manner of Sir Rabindranath. It is an interesting experiment, and the result is worth our keen observation how far the ancient method of imparting education to our pupils can be revived in the present environment.

Certainly the place has been happily chosen. Ranchi with its hills, rivers, streamlets caves, springs and forests round about, its salubrious climate and primitive people reminds us of the old hermitages and the seats of Sanskrit lore. We would like to see this Vidyalaya develop into a greater seat of learning say a Sanskrit College, if not a university, for the spread of Sanskritic studies.

SANSKRITIC STUDIES AND THE VERNACULAR.

As regards Sanskritic studies, a question of considerable difficulty arises in respect of the future position of the Sanskrit College. We have explained that the institution known as the Sanskrit College consists of three departments, (*i*) the Anglo-Sanskrit School, (*ii*) the Anglo-Sanskrit College and (*iii*) the Tol. Although the avowed purpose of the three departments is to impart instruction to candidates for the Matriculation Examination, the Intermediate and B. A., Examinations and the tol examinations, respectively, the common feature which characterises all the departments is the intensive cultivation of Sanskrit learning in its diverse phases. This object is achieved by the employment of highly qualified specialists and by the maintenance of a special library of printed books and manuscripts. The institution, in substance aims primarily at a unified pursuit of Sanskrit studies from the lowest to the highest grade, both according to eastern and western methods, although incidentally it prepares candidates for University Examinations. Indeed, this latter may be regarded almost as a secondary purpose. The University when reconstituted according to our plan, will no longer supervise instruction for the Matriculation and Intermediate Standards; nor can the University, for reasons already indicated, take upon itself the task of the control and development of indigenous learning in the college, much less in the academies flourishing in various parts of the Presidency. We think therefore, that the College could not as a whole form part of the University as an 'incorporated' or as a 'constituent' College. At the same time the break-up of the institution into three disconnected fragments, namely, a high school teaching up to the intermediate standard, a degree College, and a tol would be likely to interfere seriously with the unity of purpose

which now pervades its activities as a whole. The position is one of great difficulty, yet a solution seems possible. The institution might, we think, be transformed into three distinct departments, (*i*) a secondary school and intermediate college, (*ii*) an undergraduate college, and (*iii*) a tol. The first of these may be placed under the Board of secondary and intermediate Education. The second may well become a constituent college of the University. The third should be maintained as a model tol under the Calcutta Sanskrit Association. But even if the institution were so organised, the governing bodies for the three sections could be so constituted as to include a predominating element of common members; a feature which we regard as vitally necessary to secure uniformity of purpose in the three departments. It is further essential that the three departments should be located in the same or in adjacent buildings. The library, consisting of printed books and manuscripts, which have been elaborately catalogued could not possibly be duplicated or triplicated and must be retained entirely for the use of all the three departments. The staff of experts also could not conveniently be so distributed as to give to each section a complete self-contained set of teachers. The arrangement suggested will be feasible, if a new building is erected in place of the existing structure. Proposals for the reconstruction of the entire range of buildings in which the Hindu School and the three departments of the Sanskrit College are held have been under consideration for some years; though no decision has yet been arrived at. The question of accommodation however is of great urgency, as we realised on the occasion of our visit to this institution and as has been repeatedly pointed out in the annual report of the University Inspector of Colleges. If the departments are located in a building or buildings suitably constructed and conveniently situated; if the library is so arranged as to be accessible to students and teachers of every department; and if the several governing bodies have a strong common element calculated to promote harmony of purpose and work, we do not see any insuperable practical objection to our suggestions. If any technical difficulties of administration arise; the entire institution might be vested in trustees and managed in the method we have proposed for the Presidency College.

The fundamental idea which lies at the root of our proposals is the retention of the characteristic of the institution as a great seat of Brahminical learning, so reconstituted as to fit in with the general reconstruction of the eductional machinery in the Presidency. It would in our opinion, be a distinct loss if the so-called school department and the intermediate classes, when placed under the Board of secondary and Intermediate Education, were to lose their character as a great centre

for the special study of Sanskrit. What we consider a grave defect in the present condition of secondary schools and intermediate colleges is their dull uniformity, their lifeless conformity, to a type solely intended to give instruction to candidates preparing for the Matriculation and Intermediate examinations. We are convinced that this is not in the best interests of education and that diversity of pattern and freedom of development are essential for the growth of schools which may effectively meet the varied and changing needs of the community. The high schools and Intermediate colleges which, under the system outlined by us will arise from a reconstitution of the existing institutions or will spring into existence as new places of instruction, will, we hope, be of various types, ; some may have a special agricultural side ; others again, may develop in the direction of technical training. Amongst institutions of this type , we are anxious, to see one at least which will specialise in orthodox Brahminical learning ; and the Sanskrit college obviously furnishes a valuable nucleus for that purpose.

The section of the college which will become a constituent college of the University may well be developed into a vigorous institution for Sanskrit studies, just in the same way as we desire to see a Muslim college established for the promotion of Islamic studies. The University chairs in Sanskrit and Sanskritic subjects may fittingly be attached to the Sanskrit college so reconstituted. Finally the tol department will, we hope, continue to flourish exclusively as an academy for orthodox studies under the guidance and fostering care of the Calcutta Sanskrit Association.

In our review of the progress of oriental studies we have laid stress on one fact of fundamental importance, namely, that Sanskrit learning has hither-to developed in two distinct and diverging lines one leading to the Anglo-Sanskrit system pursued in the affiliated colleges of the University, the other belonging to the indigenous system prevalent in the tols or Sanskrit academies interspersed throughout the province. We have further pointed out that both systems attract young men in considerable numbers for though the aspirants for Sanskrit titles are relativly few, in comparison with the vast crowd which seeks admission into the University, they still represent a substantial and an influential section of the community. There can further be no question that these scholars steeped in eastern learning, count among them men of unquestioned ability whose usefulness to society might be enhanced if they could be brought into touch with the methods and aims of western learning, especially in their own department. The problem is by no means free from difficulty, and definite solution can not be attempted on the materials at our disposal. Upon one point how-

ever there is no room for controversy. The University of Calcutta, as proposed to be reconstituted, cannot possibly undertake the control and direction of Sanskritic learning as cultivated on strictly indigenous and orthodox lines. The management of studies so pursued must, for obvious reasons be placed substantially in the hands of the great scholars who devote their lives to their successful pursuit; but however eminent their attainments, they cannot appreciate the requirements of western learning. However acute their intelligence and profound their learning the presence of such scholars on the academic bodies of the Universities would be likely to lead to friction, dispute and endless controversies. Interference with their works by scholars saturated with western learning and ideals would be deeply resented by them, just as their intervention in discussions of university studies on the western pattern would be resented by votaries of the latter. We are convinced that it would at present be an unwise step to force the two paths to converge and meet. But what does seem practicable is that a bridge may be constructed which may afford a passage for those who have reached a certain stage in one of these highways to pass on to the other track.

We may here indicate one possible method of passage from the indigenous to the western side. Let us assume that those who have passed the title examination of the Sanskrit Association have given sufficient evidence of intellectual attainments to justify their admission into the new University, in other words let us regard them on the same level as those who pass the intermediate examination. We may institute for the benefit of such persons a special degree or degrees or a special diploma or diplomas to be awarded on the results of an examination or examinations conducted partly in English, partly in Sanskrit, and possibly also partly in Vernacular. The subjects and courses prescribed for the diplomas or degrees should be studied according to modern critical methods, and with reference to the results of modern researches, and the examination should be so conducted as to ensure that every successful candidate has a competent knowledge of English. Again if it is felt that the possession of the Sanskrit title indicates depth of culture secured at the undue sacrifice of breadth, the courses may well be so framed as to demand varied knowledge on the part of the students. But it is essential that Sanskrit title holders who aspire to a University degree or diploma under such conditions should be trained in an institution of university rank, and for this purpose the Sanskrit college as a constituent college of the University must be so developed as fully to meet the needs of the situation likely to arise under new conditions. This points to the conclusion that the reorgnisation must not mean the disruption of what now constitutes the Anglo-Sanskrit and the

Tol departments; it is the more ambitious students of the tol department who will ultimately pass on to the constituent college and seek instruction for the university degree diploma; and conversely, some of the students of the constituent college who have specialised in sanskrit for an honours degree, or for the M. A. degree, may well seek training in the tol department for the purposes of the title examination. Consequently though the institution will be subdivided into three sections under the guidance and control of three distinct authorities namely the secondary and Intermediate Board, the University, and the Sanskrit Association, these departments must all be animated by a common purpose to afford ample facilities to students of all types for the cultivation of Sanskrit learning in a variety of phases both according to Eastern and Western methods.

The next question which demands attention is the development of research work in orientalia in the University of Calcutta. A valuable memorandum on the subject has been submitted to the commission by Mr. D. R. Bhandarkar, Carmichael Professor of Ancient Indian History and Culture. We are of opinion that although considerable progress has been made in this direction in recent years, the facilities for research in Indian History and culture are by no means adequate. In 1911 a conference of orientalists met at Simla on the invitation of the Government of India and recommended that an oriental research institute should be founded somewhat on the lines of the schools at Hanoi and Vladivostock. It appears to have been assumed at that time that Calcutta would be the proper place for such a central institute, not merely because it was then the seat of the Government of India, but also because in the University, Indian Museum, the Asiatic Society of Bengal, the Sanskrit College and the Imperial Library were to be found in abundance materials needed to make such an institution a success. Since the transference of the capital to Delhi, however the idea appears to have found favour that such an institution, if founded, should be established at Delhi, but, by reason of the financial difficulties due to the war, the scheme has not made substantial progress. It is not necessary for our present purpose to discuss the somewhat delicate question whether, as a matter of Imperial policy, Delhi should or should not possess such an institute. Apart from this, it is plain that Calcutta, in connexion with its University, needsample facilities for the cultivation of oriental studies We have just mentioned the rich materials many of them of unique value and importance, to be found in the many public institutions in Calcutta. Mr. Bhandarkar urges with considerable force that for the adequate exploration of these materials, it is necessary that a competent staff should be placed at the disposal of the University, and he suggests the creation of chairs for subjects like ancient Indian

history and culture, Indian philosophy and religion, Vedic language, literature and culture, Pali language, literature and culture and Indian anthropology.

The list is plainly not exhaustive. Indian archæology furnishes an endless field of study and specimens of inestimable value are located in the galleries of the Indian Museum. On the other hand, the art gallery of the same institution contains abundant materials for the study of the Indian fine arts. A happy augury of what may be achieved in the way of co-operation in this line is furnished by the fact that Mr. Bhandarkar, the Carmichael Professor in the University, is also the officer in charge of the archæological collections in the Indian Museum and is thus able to afford every facility to University lecturers and students who desire to work in the latter institution. We consider it highly desirable that chairs readerships and lectureships should be established in the various subjects comprised in 'Ancient Indian History and Culture,' and adequate provision should be made for the study of correlated and subsidiary branches of knowledge. It is further essential that stipends and scholarships should be available for deserving students in these departments.

The claims of another domain of knowledge for exploration by a well organised department in an oriental university, have been pressed on our attention by some of our correspondents. Notwithstanding the introduction of the western system of medicine, the ancient indigenous system continues to exercise considerable influence over the people at large, and large masses of the population have recourse to what is known as the Ayurvedic system amongst the Hindus and Unani system amongst the Musalmans. It is not necessary for our present purpose to consider how far either of these systems is founded on a true scientific basis, for it is plainly desirable that systems which have in the past deeply affected the life of important communities, and still exercise immense influence upon them, should form the subject of historical study and scientific investigation especially as competent scholars are likely to be available for this purpose. Sir P. C. Ray, who has devoted a lifetime to the study of chemistry, has produced a work on the history of the Hindu system of chemistry which has met with unstinted praise from competent scholars. Dr. Girindranath Mukherji was some years ago awarded by the University a research prize for his investigations on the surgical instruments of the ancient Hindus who had, it seems, made, in quite early times, progress which would have been deemed considerable in Europe towards the end of the eighteenth century.

That the entire system of indigenous medicine as practised in India affords a fruitful field of study and investigation, is indeed clear from

the testimony of many competent authorities. Dr. Hoernle, in the preface to his studies in the medicine of ancient India observes :—

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Similar testimony is furnished from a very different quarter. The late Surgeon General Sir Pardey Lukis, sometime Principal of the Medical College, Calcutta and later Director General of the Indian Medical Service, said in the course of one of his public utterances :—

* * * * * * *

Equally emphatic is the assertion of Dr. Harold Brown, formerly of the Indian Medical Service, that "there are a great many indigenous drugs which are of extreme utility but are litttle known to the students of western medicine." No arguments are needed to establish the position that a system which is described in these terms by some of the most distinguished exponents of the western system of medicine should be cultivated in an Indian University from the point of view of a historical, critical and scientific student. We do not suggest that, in a University of modern type, it would be correct to establish degrees and diplomas in ancient systems of medicine with a view to authorise the recipients to undertake the practice of their profession. But we maintain that these systems of medicine deserve careful investigation in an Indian University from the point of view already indicated. The result of such a study would be to throw light on their origin and growth, the true basis of this structure and development. If adequate provision is made for this purpose in the reconstituted University, it is not unreasonable to hope that the exponents of the indigenous systems of medicine will gradually become linked with students trained according to the most approved western methods. The former will recognise that though their ancient system reached the height of a systematising, theorising school of thought, it lacked the freedom of individual action essential to the pursuit of real science and its evolution was prematurely arrested by an unscientific veneration for petrified dogmas. The modernists as we may call them, will on the other hand, realise that the ancient system possessed an imposing treasure of empirical knowledge and technical achievement which cannot be safely ignored even in these days of rapid progress.

Before we pass on to an enumeration of our proposals for the organisation of Islamic studies, it is necessary to deal with a very important topic viz. the scientific study of the Indian vernaculars. In Chapters XVIII and XLI, we have considered the question, and have emphasised the elementary truth that the study of a variety of subjects through an imperfectly understood foreign tongue is bound to be a slow, laborious and bewildering process, often leading to unsatisfactory results. We have

further laid stress on the principle now generally accepted as the result of accumulated experience, that the superstructure of the successful study of a foreign language is best laid on the foundation of a sound knowledge by the students of his own vernacular. For such study there is truth, though only part of truth, in the view expressed by Richter in his Levana that every new language is understood only by comparison and contrast with the one first learnt. The two aspects of the problem we have emphasised prove conclusively the importance of a systematic and scientific study of the vernaculars in a well-ordered Indian University.

There is another aspect of the question, however, which is, if possible, of still greater importance, viz, the cultivation of the vernacular languages with a view to the creation of a vernacular literature representative of the genius of the people. The necessity of the study of the vernacular languages of India with a view to the improvement of vernacular literature has always been recognised by the British administrators of the country. In 1835, the general Committee of Education, Calcutta, observed :— ....

To be continued.

SAMSKRITA BHARATI SUPPLEMENT.

VOL. 2 October-December 1919. No. 4.

PROCLAMATION.

George the Fifth, by the grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India. To my Viceroy and Governor-General, to the Princes of Indian States and to all my subjects in India of whatsoever race or creed, greeting.

1. Another epoch has been reached to-day in the Councils of India. I have given my Royal assent to an Act which will take its place among the great historic measures passed by the Parliament of this Realm for the better government of India and the greater contentment of her people. The Acts of seventeen hundred and seventy-three and seventeen hundred and eighty-four were designed to establish a regular system of administration and justice under the Honourable East India Company. The Act of eighteen hundred and thirty-three opened the door for Indians to public office and employment. The Act of eighteen hundred and fifty-eight transferred the administration from the Company to the Crown and laid the foundations of public life which exist in India to-day. The Act of eighteen hundred and sixty-one sowed the seed of representative institutions and the seed was quickened into life by the Act of nineteen hundred and nine. The Act which has now become law entrusts elected representatives of the people with a definite share in Government and points the way to full responsible Government hereafter. If, as I confidently hope, the policy which this Act inaugurates should achieve its purpose, the results will be momentous in the story of human progress; and it is timely and fitting that I should invite you to-day to consider the past and to join me in my hopes of the future.

2. Ever since the welfare of India was confided to us, it has been held as a sacred trust by our Royal House and Line. In eighteen hundred and fifty-eight Queen Victoria of revered memory solemnly declared herself bound to her Indian subjects by the same obligations of duty as to all her other subjects; and she assured them religious freedom and the equal and impartial protection of the law. In his message to the Indian people in nineteen hundred and three my dear father King Edward the Sventh announced his determination to maintain unimpaired the same

principles of humane and equitable administration. Again, in his proclamation of nineteen hundred and eight, he renewed the assurances which had been given fifty years before and surveyed the progress which they had inspired. On my accession to the throne in nineteen hundred and ten I sent a message to the Princes and peoples of India acknowledging their loyalty and homage and promising that the prosperity and happiness of India should always be to me of the highest interest and concern. In the following year I visited India with the Queen-Empress and testified my sympathy for her people and my desire for their well-being.

3. While these are the sentiments of affection and devotion by which I and my predecessors have been animated, the Parliament and the people of this Realm and my officers in India have been equally zealous for the moral and material advancement of India. We have endeavoured to give to her people the many blessings which Providence has bestowed upon ourselves. But there is one gift which yet remains and without which the progress of a country cannot be consummated—the right of her people to direct her affairs and safeguard her interests. The defence of India against foreign aggression is a duty of common Imperial interest and pride. The control of her domestic concerns is a burden which India may legitimately aspire to take upon her own shoulders. The burden is too heavy to be borne in full until time and experience have brought the necessary strength; but opportunity will now be given for experience to grow and for responsibility to increase with the capacity for its fulfilment.

4. I have watched with understanding and sympathy the growing desire of my Indian people for representative Institutions. Starting from small beginnings this ambition has steadily strengthened its holds upon the intelligence of the country. It has pursued its course along constitutional channels with sincerity and courage. It has survived the discredit which at times and in places lawless men sought to cast upon it by acts of violence committed under the guise of patriotism. It has been stirred to more vigorous life by the ideals for which the British Commonwealth fought in the Great War and it claims support in the part which India has taken in our common struggles, anxieties and victories. In truth the desire after political responsibility has its source at the roots of the British connection with India. It has sprung inevitably from the deeper and wider studies of human thought and history, which that connection has opened to the Indian people. Without it the work of the British in India would have been incomplete. It was therefore with a wise judgment that the beginnings of representative institutions were laid many years ago. Their scope has been extended stage by stage until there now lies before us a definite step on the road to responsible Government.

5. With the same sympathy and with redoubled interest I shall watch the progress along this road. The path will not be easy and in the march towards the goal there will be need of perseverance and of mutual forbearance between all sections and races of my people in India. I am confident that those high qualities will be forthcoming. I rely on the new popular assemblies to interpret wisely to the wishes of those whom they represent and not to forget the interests of the masses who cannot yet be admitted to the franchise. I rely on the leaders of the people, the Ministers of the future, to face responsibility and endure misrepresentation, to sacrifice much for the common interest of the State, remembering that true patriotism transcends party and communal boundaries and, while retaining the confidence of the legislatures, to co-operate with my officers for the common good in sinking unessential differences and in maintaining the essential standards of a just and generous Government. Equally do I rely on my officers to respect their new colleagues and to work with them in harmony and kindliness; to assist the people and their representatives in an orderly advance towards free institutions; and to find in these new tasks a fresh opportunity to fulfil as in the past their highest purpose of faithful service to my people.

6. It is my earnest desire at this time that so far as possible any trace of bitterness between my people and those who are responsible for my Government should be obliterated. Let those who in their eagerness for political progress have broken the law in the past respect it in the future. Let it become possible for those who are charged with the maintenance of peaceful and orderly Government to forget the extravagances they have had to curb. A new era is opening. Let it begin with a common determination among my people and my officers to work together for a common purpose. I therefore direct my Viceroy to exercise in my name and on my behalf my Royal clemency to political offenders in the fullest measure which in his judgment is compatible with the public safety. I desire him to extend it on this condition to persons who for offences against the State or under any special or emergency legislation are suffering imprisonment or restrictions upon their liberty. I trust that this leniency will be justified by the future conduct of those whom it benefits and that all my subjects will so demean themselves as to render it unnecessary to enforce the laws for such offences hereafter.

7. Simultaneously with the new constitution in British India, I have gladly assented to the establishment of a Chamber of Princes. I trust that its counsel may be fruitful of lasting good to the Princes and the States themselves, may advance the interests which are common to their territories and to British India, and may be to the advantage of the

Empire as a whole. I take the occasion again to assure the Princes of India of my determination ever to maintain unimpaired their privileges, rights and dignities.

8. It is my intention to send my dear son, the Prince of Wales, to India by next winter to inaugurate on my behalf the new Chamber of Princes and the new constitution in British India. May he find mutual good will and confidence prevailing among those on whom will rest the future service of the country, so that success may crown their labours and progressive enlightenment attend their administration. And with all my people I pray to Almighty God that by His wisdom and under His guidance India may be led to greater prosperity and contentment and may grow to the fulness of political freedom

Dated the twenty-third December, nineteen hundred and nineteen.

TWO ORIGINS OF MANKIND.

A paper of remarkable interest has just been contributed to the "Lancet" by two workers who availed themselves of the fact that representatives of many races of the world were gathered together in Macedonia during the war, to apply certain blood tests designed to reveal the affinities existing between the peoples. These tests depend on the fact that the blood corpuscles of one individual are destroyed or "Agglutinated" by the blood fluids of another. Except, it is said, in cases of consanguinity it was found that two properties "a" and "b" were present with variable frequency in the bloods of different races and that these frequencies presented a regular gradation from the peoples of North-Western Europe through those of the South-Eastern part of the continent, down to the races of Asia and Africa. English and French appear at one end of the list with a preponderance of property "a", and the Annamese and Indians with a preponderance of property "b" bring up the opposite end. The order of the list is stated to be in accordance with a topographical rather than with an ethnological principle. A double origin of human race is suggested by the writers as a result of this work.

ANCIENT INDIAN ART.

There is a tendency to regard the archæologist as the extreme type of musty scholar who spends his days burrowing among ruins merely to produce a few broken pieces of paltry, or mutilated fragments of sculpture. But the truth is (writes the 'Sphere') that the perfect archæologist must combine his scholarships with a fine streak of imagination. Then

when an opportunity occurs he can recall for us a whole forgotten civilization from a single piece of stone. Such an opportunity has occurred in an exhibition of ancient Eastern art at the Leicester Gallery. Take for example, the red stone sculptures from Muttra, which date from the third century of this era. They evoke a whole series of mysteries connected with the early Buddhist out of India which some wise men used to tell us, was invented by Greek settlers in Bachia after the Oriental expedition of Alexander in the fourth century B.C. The obvious Greek influence in the sculpture discovered in the Gandhara region was the back bone of the theory, which flourished until it was established that most of the Greco-Buddhist monuments are later in date than the art of other parts of India, which they are supposed to have invented. Students are beginning to suspect that the art of the famous Anaravati Shipa was a direct development from the great gates at Sanchi and that Indian sculpture in the first centuries of our era had evolved an indigenous art rivalling the finest products of any land or time.

RARE MUTTRA FRAGMENTS.

These Muttra fragments comprising several beautiful heads and two or three full-length female figures, afforded an opportunity to the archaeologist, because there are few examples of the schools available to the public in England. The red stone Kushan sculpture from Mathura and Sarnath is poorly represented both in quality and quantity at the British Museum and the Indian section of the Victoria and Albert. The specimens at the Leicester Gallery are much finer and they have a message also for such of us as are not archæologists owing to their intrinsic beauty. They stood in the room which recently contained a collection of sculpture by Mr. Epstein. Among conventional modern sculpture this artist's work often looks pompous and crude. If some examples had remained in the gallery, affinities with this ancient art of India would be instantly apparent. We should realise that the modern master and the sculpture of Mathura speak the same language. One reason is that Mr. Epstein, like them, is a carver in stone—not a modeller in clay. Another is that great sculpture of all climes and ages has features in common.

IMAGES OF GAUTAMA BUDDHA.

The report on the Archæological survey, Burma, draws attention to an important feature of Buddhist religious scriptures of third and later centuries before the Christian era, especially as revealed by the monuments of Sanchi. And that is that in these sculptures Gautama Buddha is never portrayed

in bodily form, but that his presence is indicated merely by some symbol such as his footprints or the throne on which he sat, or the sacred Bodhi tree associated with his enlightenment. The report proceeds "The image of Buddha, which was primarily modelled on the figure of Apollo, the sun-god, was introduced into India by the Greek school of Gandhara, which is thus responsible for substituting idolatry for a system of faith which abstains from feelings of reverence and delicacy to depict in material form, the beautiful personality of the Buddha, or the Ineffable Essence of Brahma. Images of the Buddha did not appear in Sanchi till the Gupta period i. e. the 5th century A. D or over 1000 years after the *Paranirvana* of the Buddha when all recollections of his personal appearance must have been obliterated." The influence of the Gupta Emperors appears to have reached Burma in the early part of the Middle ages.

CHAMBA'S LOSS.

THE DEATH OF ITS RULER.

The Rajput house of Chamba have ruled their little mountain state for more than 1,500 years of unbroken descent. Long before the dawn of modern English history, long before the Mussalman invasion, through all the changing scenes and dynasties of Northern India, this Rajput State has upheld its independence under the same Rajput family.

In all that noble house (says a correspondent of the Civil and Military Gazette), there can have been no nobler figure than the Raja Bhuri Singh, who passed to his rest on Sunday, September 21st. Born a younger son and conscious of great abilities, he served his elder brother with a loyalty and devotion which was never broken. First as his brother's Private Secretary and afterwards as his Prime Minister he upheld the whole burden of the state with unassuming self-effacement. When royalty was thrust upon him 15 years ago by his brother's abdication, he accepted his honours under protest with modesty and dignity and with the fullest sense of responsibility he ruled his State in the interest of his people. He loved his English friends and had many friends who loved and honoured him. A mighty sportsman, he counted sports as a secondary thing. A scholar and an antiquary, he was above all a gentleman. Of his personal place he thought nothing, but no man bore himself with more dignity in ceremonial, and he valued above most things the honour of his house and of his state.

The father of his people :—

He was the father of his people to a degree almost beyond belief. His state covers less than 4000 square miles of rugged hill and mountain and contains less than 1½ lakhs of people and he knew it all himself. Others might try petty cases and build houses and roads which he had ordered, but he alone dealt face to face with the people. For hours every day he sat in his little court room, hearing petitions, deciding appeals and seeing everyone who came to see him. Never was any ruler more accessible. He knew everyone and the peasant who stopped him on the road was sure of a patient hearing and of a kindly and thoughtful reply. No detail was too trifling for him. No trouble was too great. His knowledge of English was perfect and his written style had a grace and high courtesy all his own. But he worked also in two vernacular scripts and overlooked every detail in his office.

The beautiful town of Chamba with its model streets and lawns and gardens looking down to the rushing Ravi was his creation, and that of his brother before him.

Modest and unassuming, pure-living, courteous, brave and skilled in all bodily exercise, he was indeed a noble gentleman. His soul grew weary. God rest him in peace! He was a very perfect knight.

LATE PRINCE SIVAJI RAO GAEKWAR.

A few days back the Government of Baroda and the loyal subjects were overwhelmed with grief at the death of Princess Padmavati, the wife of the Juvaraj. Again Prince Shivaji Rao Gaekwar, the third son of H.H. the Maharaja Gaekwar, died of Pneumonia on the 3rd December in the afternoon. He was only 30 years of age. A week before, the Prince had anattack of slight fever, next he caught cold, and that turned in the long run into this fatal disease. The state of Baroda is now plunged into an ocean of grief at the death of the Prince. He was loved by all the subjects. After proper education in India the Prince finished his studies in the Oxford University of England. Next he travelled over almost all the parts of Europe and America. The Prince had a very kind heart. He was benevolent, simple and sympathetic—whoever came in contact with him was charmed at his amiable disposition. He acted as the Assistant Collector and Additional Judge of Baroda. He has left behind him a widow and three little children. Everyone is aggrieved at this great bereavement of H. H. the Maharaja of Baroda. The funeral ceremony of the Prince took place on the 3rd December, at night. The local British Resident also joined the function.

PARSI LADY'S PRINCELY GIFT.

The Kaiser-i-Hind, a weekly Parsi paper in Bombay, announces that Bai Jerbai Naoroji Wadia, the mother of Mr. N. N. Wadia and Mr. C. N. Wadia, has set aside fifty lakhs of rupees to be utilised for various philanthropic purposes for the benefit of the Parsi community; and that among such purposes she has assigned an important place to the building of sanitary houses. It is stated that with a view to give effect to her desire to build sanitary dwellings, she purchased from the trustees of the late Sir Jacob Sassoon the property known as Braganza Hall, at Mazagon, next to Dr. Masina's Hospital, at a cost of fifteen lakhs of rupees. It is proposed to build on this estate several blocks of buildings which will be rented to poor Parsis at moderate rents.

AN EDUCATIONAL TRUST.

The seventeenth Annual Report of the Saraswat Vidyarthi Sahayak Mandali, just received, shows that this institution which was started in Bombay in May 1902, by members of the Grand Saraswat Brahmin community with the object of raising funds by co-operation and utilising them in helping poor and deserving students of both sexes in their educational career, has done excellent work. The number of members which was 84 at the beginning, has now risen to over 1,100, including 5 patrons and 103 life members. During its 17 years' existence, the Mandali has spent nearly Rs. 42,000 in giving aid to 216 students of both sexes of whom 37 have taken University degrees, 20 have received technical education, 9, education in midwifery and nursing, and others including females, secondary and primary education. The institution has been registered under Act XXI of 1861, and has recently created a trust of its properties which mainly consist of bonds, debentures, etc., of the value of Rs. 32,000.

A DISTRICT CONFERENCE.

A conference of the leading men of the district of Birbhum was held at Suri lately under the presidentship of Mr. J. N. Gupta, I. C. S., Commissioner of the Burdwan Division, to discuss measures concerning the progress of the district. The President, in the course of an interesting address, indicated lines of progress in agriculture, co-operation sanitation and medical relief, village self-government and the development of industries. He paid a tribute to the advance made by the Birbhum district during the last three years in agricultural improvement under the guidance of Mr. Dutt, the Collector of the district, and specially to the very practical manner in which the important work of the re-excavation of irrigation tanks had been taken up in this district by the branch

agricultural associations. In the direction of self-help and co-operation he said this was the most effective line of advance. In conclusion he suggested a technological school at Suri for the improvement of the arts and industries of the district.

PROFESSOR PORTA'S EXTRAORDINARY PROPHECY.

Referring to the "startling prophecy" as it appeared in the Bengali of the 22nd October 1919, I am to state, apart from the result, that it is inconceivable according to Hindu Astronomy how such a position of planets can occur on the 17th December 1919, as reported, on the following grounds :—

It is an admitted fact that "Jupiter" takes a year, "Saturn" 2 years and a half, "Mars" 45 days, and "Venus" 28 days, "Mercury" 18 days, and "Moon" 2 days and a half each, to pass a house consisting of 30 degrees roughly. On the 17th December the position of the said planets and the Sun will be as follows :—Jupiter on Cancer, "Saturn" on Leo, "Mars" on Virgo "Venus" and "Moon" on Libra, "Mercury" on Scorpion and the Sun on Sagitarius. As such Jupiter will be roughly speaking 120 degrees, Saturn 100 degrees, Mars 85 degrees, "Venus" and Moon 55 degrees, and Mercury about 25 degrees, apart fromthe "Sun." At least, therefore, in no case, these planets can be in conjunction, or on the same orbit with the Sun on the 17th December. Hindu Astronomy does not deal with Neptune and Uranus, and as such, their positions are left aside. So there can be no conjunction of 6 or 7 planets on that day.

The conjunction of 6 planets occurred once within 1906 and 1912. I believe the conjunction of 6 or 7 planets as stated is a misnomer for the conjunction of 7 comets, 12 of which are approaching nearer to the earth within 1922 when the 7 planets will be in conjunction at Virgo (Vide Herald of 1916). The earth will be going hotter day by day, changing the seasons of the year altogether.

Yours faithfully,

Bar Library, Dacca, RADHA BALLAV BASAK,

29th October, 1919. Pleader, Dacca.

SUPPOSED OLDEST MAN.

John Shell is the grand old man of America. According to his story he has just celebrated his 118th birthday, although others insist, on seemingly good authority, that he is 131. The National Geographic Society at Washington has been asked to investigate the claim that Mr. Shell is the oldest person in the civilised world.

Henry Chappell, a near neighbour, now past ninety, says Mr. Shell is 130. He declares that he has frequently seen a tax receipt held by Shell dated 1809. Allowing Mr. Shell to be twenty-one, the age at which a man pays his first tax in the U. S. A. he assuredly is 131.

Other old men in the vicinity agree with Mr. Chappell's contention. But without question John Shell is the oldest and most remarkable personage living in his country. To his legion of acquaintances in Eastern Kentucky he is (Uncle Johnnie). He is still hale and hearty, enjoying his three meals and sometimes four meals a day, and looks many years younger than he himself claims to be. He is proud of his marksmanship and his sight is still as good as the average man of fifty.

He can read the finest print. A reporter spent a night in the old Shell home—the party sitting up late at night listening to the early history tales of the country—how he made his way through unbroken forests and wilds encountered frequently by the traders. Shell has lived close to nature since earliest youth. When the Indians hunted in Kentucky, the settlers always worked with a rifle close at hand. "It has been my constant aim to take life easy and not to worry," he says, and to this he largely attributes his longevity. It is not uncommon to see the old man set out and walk to Hyden, twenty miles over rough mountain roads, and return the same day. "I can out-walk, out-work, out-eat and enjoy life better than any of my neighbours and friends of forty," he declared.

A PSYCHIC STORY.

Srimati Saraju Bala Debi a grand-daughter of the late Pundit Vidyasagar has narrated the following remarkable psychic story in the columns of the "24 Pergunna Bartabaha." A young man aged 22 years, a scion of the well-known Seth family of Mathura had got fever. Paroxysm of fever increased, and delirium set in. Incoherent words characteristic of the violent delirium were uttered. But there were methods even in his delirium. The young man in the midst of his delirious speech, cast an, angry look towards his father standing close by and addressing him said "Father, about 23 or 24 years ago you had committed dacoity in my house and robbed me of my last farthing and murdered me. To wreak my vengeance on you, and to recover my lost property I was as your son The money you have spent for my sake during the last 22 years has almost amounted to the sum you had robbed me of, and a balance of Rs. 5000 only is still due. If you pay off my dues I shall at once leave you without giving you further trouble". The poor father became astounded at the words of the son. The conscience made him uneasy for he began to

recollect that the story narrated by the dying son in his delirium was all too true. Without uttering another syllable the stupefied father automatically, as it were, brought out a purse containing the full amount of the son's due and placed it before him. The son seemed to be highly exasperated at this, and loudly protesting said, "How can I carry the purse along with me to the other world? You dedicate this money in my name and distribute the amount among the poor and give a portion to the temple of the Deity." The father without uttering a word acted on the suggestion of the son and no sooner was the function of distribution over than the son left his mortal frame leaving the disconsolate father to lament and perhaps to repent and wonder.

LIBRARIES CONFERENCE.

At the second day's sitting of the All-India Libraries Conference a number of resolutions were passed including one urging that every Municipal town in India should have a free public library, and urging all Indian Municipalities to undertake this work immediately. The conference also considered it desirable that an All-India Library Association be formed, which might affiliate provincial organisations both of British India and Indian States, and publish monthly or quarterly a journal giving from time to time an account of the progress of the various provincial organisations. The conference appealed to the Governments of Native States and British India to make financial contributions towards the maintenance of the Association.

SANSKRITIC STUDIES AND THE VERNACULAR.

(Cont from p. 100, Vol. II, part III,)

The policy here laid down is enunciated in perfectly unambiguous terms. That policy is to make English and the Indian vernacular languages co-ordinate factors in working out in India a harmonious combination of eastern and western civilisation, It is a matter of surprise that notwithstanding the generous policy boldly outlined by the Court of Directors, the claims of the vernaculars have not been adequately recognised. Indeed in the University of Calcutta, where successful attempts have been made only in recent years to encourage the study of vernaculars, their claims have received what cannot but be deemed reluctant recognition. The regulations for the Matriculation Examination require that every candidate be tested in composition in his vernacular. The duty is laid on the Syndicate to prescribe, on the recommendation of the Board of Studies, a small number of standard works, not exceeding

six, to be read as models of style; but this is coupled with the provision that candidates shall not be asked to answer any questions on the subject-matter of the books recommended or on the history of vernacular literature. Similar provisions are to be found in the regulations for the Intermediate examination. A slight modification is introduced in the regulations for the B. A. Examination where the object of the paper on vernacular is described "a test of composition and of a general knowledge of the subject matter of the books recommended." The inadequacy of the rules we have mentioned is emphasised by another provision to be found amongst the conditions of study in affiliated colleges, viz, no lectures need be delivered on vernacular composition. Surely it is not a matter for wonder that under these conditions the study of vernacular is generally neglected by students as well in schools as in colleges. No young man in England would be considered to have received a sound and good education unless he possessed a mastery over his own vernacular, had learnt to avoid grammatical errors and had acquired a taste for the niceties of the idioms of his mother tongue. Again, an English student in a foreign University can early take notes, in his own language, of the lectures delivered, say, in French or German. We believe a considerable portion of Indian students would find a similar attempt to take notes in their vernacular of lectures delivered in English, not a pleasant exercise, but a tedious and repulsive trial. We are emphatically of opinion that there is something unsound in a system of education which leaves a young man, at the conclusion of his course, unable to speak or write his own mother tongue fluently and correctly. It is thus beyond controversy that a systematic effort must henceforth be made to promote the serious study of the vernacular in secondary schools, intermediate colleges and in the University. The elaborate scheme recently adopted by the University for the critical, historical and comparative study of the Indian vernaculars for the M.A. Examination is but the coping stone of an edifice of which the base has yet to be placed on a sound foundation, and it is only when such a structure has been completed that Bengal will have a literature worthy of the greatness and civilisation of its people.

ORIENTAL CONFERENCE.

His Excellency Sir George Lloyd, Governor of Bombay, opened the conference. In doing so, he said:—It is with the greatest regret that I have to announce to you that Sir Ramkrishna Gopal Bhandarkar is too unwell to attened this conference. In view of all that he has done to

bring about this conference, as well as in view of the affectionate regard and respect with which his name is known throughout India, I am sure that we all of this conference shall express our regret at his inability to be here, and our desire that he will soon be healthy and strong again, able to pursue the work in research to which he has given so much time and attention. It is a very great pleasure to me to come to the opening of this conference and I thank you very heartily for the cordial welcome which you have offered to me. In turn, as the head of this Presidency, I would like not only to extend my warmest welcome to all those distinguished scholars who have done us the honour to come to this conference from all parts of India, but to express the satisfaction which this Presidency feels at being selected as the scence of your first deliberations.

The purposes which have been in view to hold such a conference are very sufficiently laid down in the memorandum signed by the Secretaries to the conference, and I will not repeat them here. Such conferences are of value not only to the scholars throughout the world but to the general public. Those present have the advantage of meeting each other and of discussing topics of mutual interest. Scholars abroad will read with interest the many papers which have been contributed and the reports of the work of the conference which will be issued later. Lastly the general public will have their interest in these subjects awakened or stimulated and fresh enthusiasts in this cause of Orientalism in India will be attracted. Sir Ramkrishna Bhandarkar in the address he had prepared gives two very excellent pieces of advice. He is going to tell you (and I hope he will forgive me for anticipating his address) to avoid undue artificiality and to preserve a sane and judicial outlook when discussing controversial matters. This is advice which it is very easy to give on the platform but extremely difficult to follow when we are involved in the heat of our favourite controversies. It is not rare in the House of Commons to see two honourable members criticising each other's views in the most unmeasured terms and after the debate displaying every symptom of personal amity and mutual respect. And so it is in the controversies which you all, I am sure, indulge in. Sir Ramkrishna will tell you that in the field of critical interpellation of historical records Europe has given the lead and that up to the present the great bulk of critical appreciation of the various forms of ancient Indian record is the result of the work of European orientalists Sir Ramkrishna says that it is a natural tendency for an Indian when discussing the past of India to stress Indian influences and for a European to stress the outside influences which are known to have so largely affected the early growth of institutions of India. This is probably quite true, and there is no

great harm in it. A European scholar has the advantage of taking an outside, detached point of view while an Indian undoubtedly profits from his superior aptitude for dealing with Sanskrit and the mother tongues of India. Now the work done by European Orientalists has held the ground, but many Indians are now following the inspiring example set by Sir Ramkrishna Bhandarkar and will soon rival their European confreres in the Indian branch of Oriental study. The holding of such conferences as this in India will, I hope, serve to focus the attention of European scholars on the very valuable work which is being done in India. I trust that at the next conference which will be held in India European scholars who are interested in Indian problems will be invited to attend and also that more Indians will find time and opportunity to visit Europe and discuss those questions with their brother critics. Nothing but good can come out of such meetings. The prejudices of each side will be debated and the history of the past will be seen in its true perspective.

There are two other matters to which I should draw your attention. I hope to be able to find time to see the very interesting collection of antiquities of all kinds which have been brought together by the kindness of many Governments, States and societies. Such a collection is unique and should prove of very great interest to us all. Secondly, I would call your attention to the tremendous task which the Bhandarkar Oriental Research Institute has taken upon itself with the encouragement and support of the chief of Oudh. I refer to the critical edition of the Mahabharata which the Institute has undertaken. This is a monumental task and if undertaken at all must be carried through with the greatest care and completeness. Not only is money needed but also the support and encouragement of all scholars who are really interested in the work. I trust that as a result of this gathering this project will be put on a sound footing. I do not propose to speak upon any technical subjects this morning for to judge by the very wide range of subjects on your programme you will in the time at your disposal have the greatest difficulty in hearing the views of all those many distinguished scholars who are here to-day. I have always taken great interest in matters antiquarian and oriental, both before I arrived in India during my somewhat extensive travels in the East, and also since my arrival in Bombay. I have found in the Bombay Presidency much to interest me in the many ancient monuments which exist at Poona, Bijapur, Ahmedabad, Solapur and so on, and I have done and will always do my best to help students by paying special attention to the preservation of such ancient monuments and other places of interest. I cannot conclude without congratulating the Secretaries of this conference

on the very able way in which they have carried out the organisation of this meeting. I shall follow your doings with the greatest interest and I trust that you will all enjoy your visit to Poona and will profit by the discussions and by the friendships which you will make while at Poona. I have in final conclusion to express the very great regrets of Lady Lloyd who up to the last minute had hoped to come here to-day but who owing to a slight riding accident is not quite well enough to attend. Otherwise it would have given her the greatest pleasure to come and meet in common with myself, the distinguished ladies and gentlemen who have come to this conference. I have much pleasure in declaring this conference open.

The President-elect being too unwell to attend, Principal Woolner one of the Vice-Presidents was asked to act as the President. After the appointment of a committee to frame a constitution for the conference, Shrimant Balasaheb Pant Pratinidhi, Chief of Aundh, proposed a hearty vote of thanks to the Governor, which, on being seconded by Shrimant Babasaheb Pant Sachiv, Yuvaraja of Bhor, was passed with acclamation. A prize by an anonymous donor of two thousand rupees for the best paper on the History of Indian Commerce from ancient times was then announced and the opening session of the conference came to a close with the garlanding of His Excellency and the distribution of "pan supari" to the guests. Before leaving His Excellency went round the exhibition arranged in the Tata Hall of the Bhandarkar Oriental Research Institute.

PEACE CELEBRATIONS.

Extract of letter No. 1660, dated Simla, the 4th September 1919, from the Secretary to the Government of India, Home Department.

3 As regards the form which local celebrations should take, the following is an extract from a report by a Committee which was appointed to advise the Government of India on the subject :—

(4) They suggest as forms of celebration, which may suitably be recommended to Local Governments, the following :—

(a) Religious services in all places of worship, at which collection of alms may be made for the benefit of the disabled and of the dependents of soldiers who have fallen in the war.

(b) Feeding the poor.

(c) Entertainment of troops.

(*d*) In military centres, military entertainments.

(*e*) Village *melas*.

(*f*) Bonfires, fireworks and illuminations.

(5) The Committee suggest that, when the dates above mentioned are referred to Local Governments for opinion, the desirability of securing throughout India the simultaneous enactment of certain of these forms of celebrations, for example, bonfires, fireworks and illuminations should be strongly urged.

(6) The Committee recommend that on the public holidays of the December celebration, Government should pay its daily labourers their usual daily wage; should announce the fact in advance, and should, as far as possible, encourage private employers to adopt the same course of action towards their employes.

(7) The Committee recommend that the precise details of the celebrations be settled by Local Governments in accordance with local conditions; but that Local Governments be urged to make special efforts to bring home the greatness of the occasion to the people at large, and that special efforts should also be made to impress the occasion upon the minds of children.

(8) The Committee feel that they can go no further at present until they know in what manner any celebrations which are to take place will be financed. They altogether deprecate any attempt to raise large subscriptions through the country for the purpose, and they recommend that the expenditure should be met mainly from Government funds, to be supplemented in individual cases by voluntary private efforts."

These suggestions are commended to the Local Government's consideration. They are put forward merely as suggestions, and are not intended to fetter the Local Government's discretion in any degree.

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CASTE SYSTEM.

One of the strangest observations which an ex-judge of the High Court made was that caste interfered with the professional status of Non-Brahmin lawyers even of Non-Brahmin Judges on the Bench of Bengal, and he had the temerity to say this in the presence of Lord Sinha who was not a Brahmin and had risen to a position in his profession which the most eminent Brahmin lawyer might have envied. Caste has always been a never-failing instrument in the hands of the enemies of Indian progress; I was reading the other day the report of the Calcutta University Commission;

and I found it stated there that so far back as the year 1845, the question of the establishment of the Indian Universities came up for consideration before the Directors of the East India Company, and it was objected to on the ground that the rigours of caste would interfere with the restraints of college discipline. Twelve years after, the Universities were founded, caste continued as before, no difficulties were experienced and I will say this that if there is one institution more than another which has taught the great lesson of social equality and has weakened the foundations of caste, it is the Indian Universities. And here it is only right that I should point out that Sir James Meston, the representative of the Govt. of India, in his evidence before the Joint Committee deposed in an altogether different spirit, and said that he did not find that caste was a factor in the political or administrative life of northern India, and further-more he added that the spirit of nationalism penetrated among the masses and the reforms were urgent.

OCCASIONAL NOTES.

SELF-SACRIFICE.

Our contemporary, the New India, has published a very thrilling news. Some students of the Wood National College of the Madan Path in Madras made arrangements for the establishment of an Industrial Department and went to call in Captain Green of the Salvation Army, Superintendent of the Buminigera Prisons. He informed the students that he lay ill on his bed. The students next came to know that he had given away the skin of his own body for the sake of a prisoner. The body of this prisoner was burnt and the doctor said that the patient would survive only if some one could offer the skin of his own body. Accordingly Captain Green gave away skins from twenty different parts of his legs and was laid up with illness for two months. Such a man is a glory to all countries and societies.

COTTAGE INDUSTRY.

The term "Cottage-industry" may appear to be something new to most of our readers. "Cottage-industry" does not mean the industry of building cottages but it generally means the industrial works which the house-holders may perform at home during their leisure hours after the day's labour, but for which no high capital is needed. Cottage-industry is in vogue more or less in all the civilized countries. When machines for the manufacture of socks, neck-ties etc. had not yet been invented the European ladies would generally weave them. In our country also several industrial works are being carried on by ladies from very ancient times. It is the ladies that make Bola-wreaths, Badla-wreaths, Rullies, hemp-

thread, cotton-thread etc. in our country. Their earnings by this means are by no means very small. We hear that many widows of yore performed their pilgrimage, excavated tanks and did many other pious acts with the money acquired in this way. Even now many helpless widows independently procure their food and raiment with the help of their cottage industry without being a burden to others or without doing the services of a maid-servant or a cook.

Through process of time the taste of the general public of the country has become perverted and so cottage-industry has dwindled to a great extent. Moreover machine-made articles are being imported into our country and sold everywhere at a cheap price; in this way too our cottage-industry is going to be totally ruined. And now the result is that we have to depend upon others for those very things which we could make ourselves. Perhaps every one has felt during the last Great War how much dependent we have become for those articles. Now the time has come when we must correct our mistakes. If cottage-industry be not revived our poverty will steadily be on the increase. Hence the educated Bengalee has devoted himself to the task of reviving cottage-industry. For this purpose educated gentlemen have appeared on the field in a body in many places. From a copy of the Annual Report of the Brahmanbaria Gribasilpotsahini Samiti (an Association for encouraging cottage-industry at Brahmanbaria), it appears that through the attempts of the Association many articles of ordinary use are being made by the house-holders and even by the ladies there and are being sold in the market at a comparatively cheap price. Shell-buttons, fans of various kinds, hand-bags etc. in imitation of the Japanese samples, are being made through the attempts of this Association. It is awarding prizes for spinning thread with the spring wheels. Moreover Dr. Mahendra Chandra Nandi has invented various machines of a cheap price to help on cottage-industry. We wish all success to this Association.

SUN-BATH.

Since Dr. Finsen's discovery of the healing power of sunshine in lupus cases and Dr. Reyns' recommendation of sun-baths for tuberculosis treatment, the use of the sun-bath in Danish resorts has had wide popularity. "The Sun-bath is unreservedly good," said Sir John Bland Sutton to a member of the Daily News Staff, "and sunlight acting directly on the skin has decided curative powers. There are no grounds for the assertion that it causes skin cancer. Whatever may be the causes of epithelial cancer, sun-shine is certainly not one of them."

MENTAL BREAKDOWN.

One of the greatest reasons for mental breakdown in elderly persons is the absence of any hobby. Writing to the "Lancet," Dr. Lionel A. Weatherly declares: "Over and again I have seen such cases, and to my questions, 'Is the patient fond of reading? Does he play golf or bowls, or croquet, or billiards, or cards?' the answer has frequently been in the negative. After an active business life these persons find themselves with nothing to do, and living to kill time as best as they can they soon break down. Introspection sets in, with morbid ideas, and unless a new and active life can be mapped out the end is inevitable. It is extraordinary how many business men have never been readers of anything but the newspapers, and how many of them take no interest in any kind of games or care even for music. I feel sure that many of these cases, if taken in time, can be cured if a definite programme of occupation is insisted on."

AN ATTACK ON THE CASTE SYSTEM.

As the caste system at present exists in Bengal, it means, in the opinion of an ardent social reformer, in a nutshell, want of inter-dining, prohibition of taking water by some castes if touched by some others, having separate barbars, separate washermen, separate priests, and even worshipping separate gods in the sense in which a Brahmin would not bow down before a god worshipped by a caste which he is pleased to call "low." One of the indisputable historical facts is that hundreds of thousands have accepted the faith of the Mahomedans who form the only democratic community to some extent in India having no caste system, in order to escape this brutal treatment accorded to them while they remain Hindus.

SUMMARY OF A PAPER ON

The basic blunder in the reconstruction of Indian Chronology by Orientalists or the Greek Synchronisms Reviewed.

1. *Introductory*:—The great and good work done by western orientalists and their Indian followers since the time of Sir William Jones. The difficulties of earlier orientalists. European public opinion against assigning any great antiquity to India beyond that of Greece. Hopeless exaggeration, to the European mind, of Indian traditions. The Purans thus totally ignored by earlier orientalists. Lack of indigenous historic materials assumed by them and explained away by reference to the supposed philosophic indifference of the Hindus to mundane affairs. The attempts made "to reduce to proper limits" the Purani accounts. The

work however marred by serious limitations of the investigators, by complexity of subject matter, and by defective methods of investigation arising from racial prejudices and prepossessions, superficial knowledge, undue disregard of tradition recorded in native literature, reckless distortion of original texts, and over-weening self-confidence. The most typical instance furnished by the false synchronism of Alexander the Great and Chandragupta Maurya which has been called and made the Sheet-Anchor of Indian Chronology.

2. Origin and application of the hypothesis:—Sir William Jones vaguely started the theory in 1793. Colonel Wilford and Prof. Lassen put it on firmer basis. Prof. Max Muller's staunch support—plausibility of the theory. The familiarity of the Europeans with Greek and Roman accounts of India. Sandrocottos of the Greeks undeniably contemporaneous with Alexander the Great and Seleucos Nikator. Identification of Sandrocottos with Chandragupta. Chandragupta assumed to be the Maurya, who was the only Chandragupta known to the earlier orientalists. The theory welcomed as furnishing one certain starting-point in investigating a huge field of uncertainties. The hypothesis by sheer repetition now passed off as a proved fact "no longer open to doubt." Reconstruction of Indian Chronology by counting backwards and forwards, and applying averages and approximations, all starting from the "fixed point" of 322 B. C., to *eg*, the Saisunaga and Nanda pre—Maurya dynasties, and the Sunga, Kanva, Andhra, and Gupta post-Maurya dynasties

3. Point in favour of the hypothesis:—Sandrocottos undeniably contemporaneous with Alexander and Seleucos Nikator as Megasthenes was the latter's Ambassador at the Court of Sandracottos described as ruler of the Praisii or Kingdom east of the Indus, with capital at Palibothra identical with Pataliputra. His predecessor he overthrew was Xandramus or Andramus or Aggraman, reported to be of low origin and unpopular with his people. These details would apply to Chandragupta Maurya who overthrew the Nandas, the first of whom Mahapadma Nanda was of low origin being the son of a Sudra woman. This first or major Greek synchronism supported by the second or minor Greek synchronism, afterwards discovered, of Asoka, grandson of Chandragupta, Maurya and Antiochus Teos grandson of Seleucos Nikator as recorded in the edicts of King Priyadarsin who in Buddhist record is identical with Asoka Maurya. The theory as assumed by Vincent Smith gives the most satisfactory basis for fixing the date of Buddha also (as lying between 570 and 480 B. C.)

4. Arguments against the hypothesis:—Re-examination of the details supplied by the Greeks. Xandramus or Andramus can not be identical

with Nanda, if Nanda were the reigning King of the Prasii at the time of Alexander's invasion. Xandramus only a Greek corruption of Candramus or King Chandra. Sandrocottos or Sandrocyptos who visited Alexander during the reign of Xandramus and who later overthrew Xandramus must be some one other than Chandra or Chandragupta. The impossibility of making all the details given of Xandramus and Sandracottos refer to one and the same person. The Greek Sandracottos a great emperor who owed his elevation entirely to his own prodigious powers. The Chandragupta Maurya both of the Hindus and the Buddhists a mere puppet in the hands of the wily Canakya who elevated Chandragupta to the throne solely to revenge himself on the Nandas. The consensus of authority of the Purans, of Kathasaritsagara and Mudra Rakshasa and of the Dipavamsa and Mahavamsa on the point. The dates assigned to Buddha by orientalists quite conventional. The comparatively meagre value of the second Greek synchronism, as grandsons of two contemporaries must necessarily be contemporaries also. The assumption involved that Priyadarsin of the Edicts is identical with Asokavardhana. This identification entirely based on Buddhist records which however are rejected by all later orientalists as being historically untrustworthy.

4. The new or suggested hypothesis :—The contemporary references of the Greeks would fit in more aptly if applied to Chandra Gupta and Samudra Gupta of the early Gupta dynasty. Chandragupta and his father Ghatotkaca both Andhra bhrtyas being only officers in the army of the Andhra Kings—Unpopularity of Chandragupta who overthrew the Andhras—His prodigious powers. The dates of the reigns of Chandragupta and Samudragupta according to the Purans, untampered, are B. C. 328 to 321 and 321 to 270—Alexander's invasion 324—Megasthenes' ambassador 302—Samudragupta a great conqueror called by Vincent Smith "The Indian Napoleon" bore also the title of Asokaditya or Mohasoka. His conquests recorded by Harisena and inscribed on Priyadarsin's pillar at Allahabad. Who was Priyadarsin, the Great Buddhist Emperor? Three Kings called Asoka—Dharmasoka of Kasmir, Asokavardhana Maurya and Asokaditya Gupta—all three in all probability Buddhists. Samudragupta Asokaditya's relations with the kings of Ceylon and Assyria. Vasubandhu the Great Buddhist teacher and writer patronised by Chandragupta and Samudragupta. Internal evidence from the Purans most of which make the scantiest reference to the Gupta Emperors but put the Andhrabhrityas, Abhiras, and Hunas all together. The absence of any reference to the edicts of Asoka Maurya by Chinese pilgrims esp. Hiuen Thsang. The confusion in the Ceylonese Buddhist records between the three Asokas and the transference of the deeds of all

three to one, Asoka Maurya—Chandragupta and Samudragupta however not known to earlier orientalists.

5. Comparative merits of the two hypotheses:..The earlier theory placing Chandragupta Maurya in 320 B. C. originated by orientalists whose knowledge was very imperfect and superficial, and maintained by later orientalists only by pulling down and upsetting all Hindu and Buddhist records and traditions. The earlier orientalists lived in times when European conception of the ancient history of no nation other than the Jews extended beyond B.C. 500 or 600. Since then the discovery of the ancient histories of Egypt, Babylon, Persia and China have carried the world's ascertainable history far back of B. C. 2000 to 3000. The overwhelming evidence in favour of holding India to be no less older than Egypt and China. Indian Chronology as reconstructed by western orientalists on the basis of the synchronism of Alexander the Great and Chandragupta Maurya entirely conventional and opposed to all Hindu and Buddhist records. The interpretation of archæological remains adduced in support, is no less conventional and is vitiated by a very imperfect understanding of Indian eras used in inscriptions whether monumental or numismatic. The subject dealt with in great detail by the late F. B. Narayana Shastri, B.A. L.L.B., of Madras in his "Mistaken Greek synchronism" originally issued as an appendix to his "Age of Sankara." The suggested hypothesis of synchronising Alexander with Chandragupta would furnish a far more satisfactory basis for calculation. The dates of Buddha, of Mahavira, of the Mahavarata War etc. on the new hypothesis will be in consonance both with old Hindu and Buddhist records and with later researches correctly interpreted.

Conclusion—Reconstruction of our past history on the new hypothesis will of course create big gaps especially after the Gupta period which cannot be filled up without colossal labour. Our archæological records will have to be revised and interpreted. The difficulties of the task before the Indian Orientalists. The opposition likely to come from the "prestige" of western Orientalists. The need to overcome these difficulties in the interests of truth. Correct principles of investigation and criticism. The office of the Historian.

SUMMARY OF A PAPER ON THE DATE OF CORONATION OF MAHAPADMA.

The Matsya, Vayu and Brahmanda Purans, towards the close of their dynastic account of the Kali age, assert that the account has been carried down to the 836th year, after Mahapadma.' As the preceding verse counts back from the coronation of Mahapadma, the expression 'after Mahapadma' should be understood to mean 'after

Mahapadma'sCoronation' which is obviously taken here as the pivot of reckoning.

To determine a precise date for this event is the object of this paper. The approximate date has long been known. It must fall about the 4th or 5th century B. C., since the Greek notices conclusively prove that the Maurya dynasty, which supplanted Mahapadma's dynasty after the latter had ruled for 40 or 100 years, had already been established before 300 B. C. and Asoka Maurya speaks, in an inscription, of Magas who ruled in Cyrene c, 300 B. C.—c. 250. B. C. The 836th year after Mahapadma, the last definite date given in the Purans, thus falls about the 5th century A. D.

It is not likely that Indian historians of such a late period failed to recognise the necessity for the use of an era in order to make their dynastic account chronologically intelligible. Several eras were in existence at the period. But most of them were regnal reckonings of particular monarchs and the adoption of any one of these reckonings may have been thought to betray a political bias not worthy of an impartial historian. But there was one era not open to the objection, namely the Laukika or Saptarsi era. This era has been used by Kalhana in his Rajatarangini in preference to the Saka era in recording the dates of Kashmir kings. It would appear that this custom was already quite archaic in Kalhana's time, and may well have existed at the time the earliest Purans received their present form. The Loukika era was eminently suitable for employment in Pauranic Chronology; for it is Loukika i. e. 'popular' and the Purans are popular histories. Another name for this era is Sastra Samvat, and what Sastras, if not the Purans, could imperatively require the use of an era? The Pauranic account actually gives an exposition of the Saptarsi reckoning just after mentioning the period between Mahapadma's coronation and the last definite date to which the dynastic account has been brought down. It is difficult to avoid concluding that the Saptarsi or Laukika reckoning has been availed of here; in other words, the 836th year after Mahapadma's coronation is nothing but the last year of a Saptarsi century.

This century must correspond to the years 324—424 A. D., for no other century preserves the Graeco—Indian synchronisms alluded to above. Mahapadma's coronation thus falls about the year 413 B. C. (413 B. C.—424 A. D.=836 years).

The same conclusion follows from other and indepennt considerations The dynastic account is claimed to have confined itself to the enumeration of the kings of the Kali Age. The 836th year after Mahapadma must therefore have been considered to mark the end of Kali Age.

Now, the Purans also assert that the beginning of the Treta Age is to be identified with the starting-point of history. True, they assume several manvantaras, each manvantara consisting of several caturyugas, and each caturyuga consisting of four Yugas calculated according to the *divya* reckoning which conceives of a single year as containing 360 human or ordinary years. But the Manvantaras before the Vaivasvata period have no relation to history proper as proved by the occurence, in Matsya, of the word *bhuvi* in connexion only with the sons of Vaivasvata Manu, as also by the explicit statement in Vayu that corn cultivation, preservation of cattle, etc., first became possible in the Vaivasvata period. Further, the *divya* mode of reckoning is conventional as attested by the use of such expressions as *Sanjnita, ahurmanisinah* and by the existence of an account of Yuga periods without reference to the *divya* reckoning in ch. 32 of Vayu. The first 27 caturyugas of the Vaivasvata period are likewise conventional since the Purans ascribe a cyclic character to the historical events they enumerate. The Tretayuga, therefore, which is taken in the Purans to mark the beginning of orthodox caturyuga of the Vaivasvata manvantara, and the *divya* calculation need not be considered in judging the historical period. The period between the starting-point and the end of the Kali Age is thus one of (3600 + 2400 + 1200 or) 7200 years.

In the days of Magasthenes, the Hindus reckoned the starting-point of their history to have been 6451 years and three months before Alexander, that is, about 6777 B. C. As this reckoning was based upon the reign-periods of kings and was associated with legends concerning Spatembas (Svayambhuva) and Boudyas (Buddha), the stand-point must have been that of the Purans. The date 6777 B. C. should consequently be identified with the beginning of the Tretayuga of the Purans, with the result that the end of the Kaliyuga falls in 424 A. D. (6777 B. C.—424 A. D=7200 years) and the coronation of Mahapadma is assigned to 413 B. C. being 836 years prior to the end of Kali. According to this view of the chronology, the yuga periods are—

Treta—6777 B. C.—3177 B. C.

Dvapara—3177 B. C.—777 B. C.

Kali—777 B. C.—424 A. D.

We can put this chronclogy to some rough tests.

THE POSITION OF THE NON-ARYANS IN THE AGE OF THE RAMAYANA.

THE VANARAS.

ARE THEY MONKEYS?

Are the Vanaras who formed the army of Rama the species of mischievous though interesting creatures we call monkeys to-day ?—this is a question which we must answer before we enter upon the subject of our present thesis. We know that it is an article of faith even amongst the educated that Rama fought and conversed and discussed politics and devised plans of battle with monkeys and bears. It is to the task of demolishing such an absurd but deep-rooted faith that I address myself in these introductory pages. Does it stand to reason, I ask, that human beings and human beings of no mean order but endowed with sufficient intelligence and powers to govern realms and command legions, should ever associate with beasts whose greatest satisfaction lies in leaping from branch to branch or trying to exterminate the human species? The absurdity of the idea appears on the very face of it. But people will perhaps shrug their shoulders and tell me that they have been trained to believe in all these, that their forefathers believed in them and finally—what they think is crushing to all gainsayers—that their forefathers have recorded their belief in unmistakable language. To this last proposition no one in any way conversant with the Ramayanam will be disposed to agree. That what our forefathers have written go to prove that Rama fought by the side of monkeys and bears and depended upon their intelligence for guidance in matters political no less than he depended upon their arms for success in the battlefield, is, I think, more than what a man with any pretension to education will believe.

It seems, however, that people of later generations, when Rama and his achievements had long become matters of antiquarian interest, did actually believe in all these grotesque stories. But we know that our ancestors believed in things which the peasant in the fields to-day will laugh at; they believed in the existence of things whose non-existence has been proved beyond the shadow of a doubt and again in the non-existence of things whose existence is a matter of common knowledge now. But this is as it should be. The march of the human mind is slow and the way to truth is a devious one. The record of human progress is bound to be as often as not merely a record of human error and even retrogression.

The age of credulity is gone and we hope gone for ever. A new age has been rung in, and Reason is its deity. It sifts and examines; to take for granted is the last thing it will ever like to do. It pours everything into its crucible; whatever is pure and good it carefully stores and preserves and all the alloy is ruthlessly thrown out. Truth is its goal, nd Reason shows the way.

Such is the age we have been born in, and we must not fail to guide ourselves according to the dictates of reason. Let us, therefore, appeal to the bar of reason and see what it tells us on the point at issue. Does it support us in holding that Rama did really associate with monkeys and bears ? The answer to this must be in the negative. What reason tells us is that it would be the height of absurdity to think that a rational creature can find any pleasure in the society of dumb brutes, not to speak of seeking their help and guidance in matters of supreme moment. So that weighed in the balance of reason, the opinion that the allies of Rama are monkeys is found wanting.

But our reason, I shall be told, is not a safe guide in this matter for the things put into its crucible are events which happend in times long gone out of mind. So let us look into the book itself - - the Ramayanam of Valmiki -- and see if our author has given his Vanaras all those characteristics for which their modern namesakes are so well-known to us.

Let us now open the fourth book of the Ramayanam - the Kiskindhya-Kandam - for it is there that we are for the first time introduced to the Vanaras. There we meet with Shugriba who has had a sad experience of the superior strength of his elder brother, the Vanara—Chief Vali, and who, in his exile, is attended by four followers who have clung to their master in his misfortunes. This mighty Vanara, Shugriba, while roaming about, "melancholy and slow" , on the heights of Rishyamuka, sees two strange-looking beings approach the hill and is overwhelmed with fear and grief. And well he may. He has had bitter experiences the memory of which is still green in him He has incurred the anger of; Vali, and Vali is not one easily to be trifled with. Vali would fain kill the offender but that he takes refuge in a place where he must not enter on pain of death. Rishyamuka hill is the only place on the face of the globe where one is safe from the hands of Vali. It is towards this hill, therefore, that Shugriba directs his flight, after vain attempts to find shelter elsewhere, and by reaching it, is enabled to save his life from the death-dealing blows of Vali. Who knows that this last refuge of his is not going to be raided and that by those strange warriors, armed with shining weapons ! So Shugriba at once takes to his heels and his four companions follow suit. And on they speed in their headlong career, scaling rocks and breaking trees and terrifying the denizens of the woods, till they reach Mount Malaya. There they stop, breathless and anxious, and Hanumat tries to allay the fears of Shugriba. A king should be discreet and wise; how can he govern his subjects if he forsakes the path of wisdom? Vali is not to be seen anywhere and there is nothing to be afraid of. But Shugriba's suspicions are not to be dispelled thus. He doubts if Vali has not anything

to do with the appearance of the two men. Vali is wise in all his actions; he is a king and kings are far-seeing and have many friends and allies to serve them. Besides persons in disguise are to be counted as foes and there is no knowing that these two warriors are not the spies of Vali concealing their real selves under a cloak of honesty. And what men they are!

दीर्घबाहू विशालाक्षौ शरचापासिधारिणौ ।
कस्य न स्याद्भयं दृष्ट्वा ह्येतौ सुरसुतोपमौ ॥

"They have long and puissant arms and large eyes and are equipped with bows, arrows and swords. Who can behold, without a touch of fear, these two who resemble the sons of the gods?"

So he concludes

वालिप्रणिहितावेव शङ्केऽहं पुरुषोत्तमौ ।

"I fear these two goodliest of men have been set on by Vali."

So their movements must be carefully watched, their manners and looks are to be closely studied and their speeches minutely noted. Their motives in entering the forest must be found out and their confidence gained. And who can undertake this mission?—who but Hanumat skilled in the art of uttering pleasing words, "(*Vakyakobida*)?"

Hanumat proves no unworthy messenger. Wise and discreet as he is, he puts on the guise of a mendicant (*Bhikshu*) before he appears before them. He approaches them in all humility, makes obeisance to them and then praises them in the choicest and most elegant expressions. He ends, by revealing his own identity as the messenger of the Vanara-chief, Shugriba. The speech is so finely worded and so gracefully delivered that it extorts the unstinted admiration of Rama—the type of the cultured man.

Hanumat is apprised of the identity of Rama and Lakshmana and takes them to his master, Shugriba. Shugriba makes friends with Rama and Hanumat with Lakshmana and each of the kings vows to help the other in all ways to the best of his ability.

This is how the poet, in the opening cantos of Kiskindhyakandam, introduces us to the Vanaras and surely there is nothing in all this to give one the impression that he is being introduced to a race of baboons.

In these introductory cantos of Kiskindhyakandam, of which I have given a running sketch above, we get a glimpse into the nature and ways of the Vanaras and we find that they are exactly those of human beings. Shugriba behaves like a genuine human king, who never acts on the impulse but always consults his ministers and follows their advice. We may be sure that during the brief period that he sat on the throne of

Kiskindhya during the absence of Vali, he proved no unworthy occupant of it. His ministers, too, are men of proved intelligence, able to tackle difficult problems and come to a wise solution and are thoroughly conversant with the arts of government. They know how to discuss a thing from all points of view and choose the right course of action, undeterred by the fear of dangers and difficulties. One of them is a perfect master of the art of negotiation and thoroughly skilled in the use of words which go straight to the heart and win the confidence of all. They also know how to behave with royal personages, how to confide in others and raise confidence in them and how to form lasting friendships.

Let us now see if the vanaras act and speak and think and feel like human beings or no and to do this let us at first take the case of Hanumat and have a look into his character.

We have already had occasion to refer to Hanumat's power of negotiating. Let us deal with the subject a bit more fully here. At the sight of the two armed beings, Shugriba is alarmed and sends Hanumat to ascertain if they are not Vali's spies. Such a task is difficult in itself and becomes doubly so when, as in this case, one has to approach, alone and unarmed, two men who are not only strong and powerful but also thoroughly armed with shining weapons. He who is bold enough to undertake such a venturesome task must needs exercise the greatest caution and preserve the greatest secrecy. Hanumat knows fully well the very great value of these two virtues as factors of success in undertakings such as his own and he uses them to the fullest extent. He feels the necessity of concealing his identity before he makes his appearance before Rama and Lakshmana and puts on the garb of a *bhikshu* or mendicant, because he knows that of all men on earth a *bhikshu* who has renounced the world is safest from harm's reach.

३ कपिरूपं परित्यज्य हनुमान् मारुतात्मजः ।
भिक्षुरूपं ततो भेजे शठबुद्धितया कपिः ॥

Hanumat, the son of Marut, abandoned the shape of a Vanara and assumed that of a mendicant from crooked motives.

In this guise he approaches them, and after respectfully bowing to them, begins praising them, for flattery pleases the gods themselves, not to speak of mortals. He extols them to the skies.-They two are the strongest and most beautiful of men; they resemble the *rajarshis* (royal sages) and the gods; they must have arrived there from the land of the gods and look like the sun and moon come down to earth; they are fit to protect the whole earth with all the seas and forests and the mountains,

the Vindhyas and the Meru, which adorn it, and so on. All this applause, however, seems to fall upon deaf ears and elicits no reply. But no harm has been done to him or attempted and the warriors before him look like anything but mischievous and wicked men. So he discloses his identity as the messenger of the Vanara-Chief Shugirba, who, he says, desires friendship with them. This prompts Rama to address Lakshman a few words about him and these words show the extent of Rama's admiration for the speaker who has displayed in his speech an amount of learning, refinement and culture such as mark him out to be a man far above the average type.

नानृग्वेदविनीतस्य नायजुर्वेदधारिणः ।
नासामवेदविदुषः शक्यमेवं विभाषितुम् ॥

नूनं व्याकरणं कृत्स्न मनेन बहुधा श्रुतम् ।
बहु व्याहरतानेन न किञ्चिदपशब्दितम् ॥

न मुखे नेत्रयोश्चापि ललाटे च भ्रुवो स्तथा ।
अन्येष्वपि च सर्व्वेषु दोषः संविदितः क्वचित् ॥

अविस्तरमसन्दिग्धमविलम्बितमव्यथम् ।
उरस्थं कण्ठगं वाक्यं वर्त्तते मध्यमस्वरम् ॥

संस्कारक्रमसम्पन्नामद्भुतामविलम्बिताम् ।
उच्चारयति कल्याणीं वाचं हृदयहर्षिणीम् ॥

अनया चित्रया वाचा त्रिस्थानव्यञ्जनस्थया ।
कस्य नाराध्यते चित्त मुद्यतासेररेरपि ॥

एवम्विधो यस्य दूतो न भवेत् पार्थिवस्य तु ।
सिध्यन्ति हि कथं तस्य कार्य्याणां गतयोऽनघ ॥

एवं गुणगणैर्युक्ता यस्य स्युः कार्य्यसाधकाः ।
तस्य सिध्यन्ति सर्व्वार्था दूतवाक्यप्रचोदिताः ॥

None can speak thus who is not thoroughly versed in the lore of the Rig-Veda, who has not borne well the Yajur-Veda and who does not possess a perfect knowledge of the Shama-Veda. Surely he has studied, several times over, the whole of Grammar for he has not uttered a single inelegant word, though he has spoken much. Nor was any defect observed, at the time he spoke, on his countenance, eyes, forehead, brows or any other limb of his. His speech—not lengthy, above all suspicion, fluent and clear-was uttered in accents neither high nor low and came out readily from his chest and throat. He has uttered words which are chaste and elegant, wonderful, fluent, auspicious and pleasing to the heart. Whose heart is not touched by such wonderful accents proceeding from the three

places the heart, the throat and the brain)? Even a foe, with uplifted sword, is moved. O sinless one, how can that monarch, who has not got such a messenger, have his purposes accomplished? He whose servants possess such varied attainments, has all his objects fulfilled by virtue of his messenger's words.

Who will think that these words of praise refer to a monkey? Surely none. Hanumat is not a monkey; he is a man and a man of no mean intelligence. He has studied the Vedas and is thoroughly conversant with Grammar and his culture and refinement are of such a high order as to extort the admiration of Rama—the finest product of Aryan civilisation.

Take again another case. Hanumat has gone to Lanka in search of Sita. He enters the harem of Ravana and has a furtive look at the sleeping beauties. Amongst them he finds one whose shining person seems to have lent lustre to the noble mansion itself. The splendour of her jewels and the varied charms of her youthful person mark her out from the rest and she seems to be the goddess of the seraglio. No wonder that at first sight Hanumat thinks that she can be no other than Sita and rejoices over the success of his misson. But soon his reason awakes and undeceives him. Will Sita sleep soundly, separated from Rama as she is? Will she take food, adorn her person in jewels and drink? Surely she will not enjoy any other being, not even the lord of the celestials, for even among the gods there can be none equal to Rama So she can not be Sita; she must be somebody else.

He leaves the place and begins his search afresh. He enters the pleasure-garden, Asoka-Banika. There, casting his eyes all around, he sees a lady surrounded by Rakshasa-women and emaciated by fasts and sighing pitifully. But fast and sorrow, pains and torments, have not been able to steal away her beauty; it remains unimpaired and as arresting as ever, marking out its possessor to be no common lady. Can she be Sita? She looks very much like Sita as she looked while being carried off by Ravana; she has a face of moonlike radiance, charming eye-brows, and beautifully rounded and heaving breasts; her throat is of a soothing green colour, her lips are red as pearl, her waist is exquisitely formed, her eyes are large and *palasa*-like and the resplendence of her person is such that it seems to dispel gloom from the four quarters. She has all those ornaments on her person which Rama said she wore; and all those ornaments which she threw down from on high when being stolen away by Ravana, are not to be found about her. All these considerations lead him to the conclusion that she must be Sita. If any doubts still remained it was not long before they were finally set at rest. For soon after Ravana

appears on the scene and, with bare-faced effrontery, begins to woo Sita. Sita, however, scornfully resents it and is rebuked and threatened with death.

There can be no doubt now that she is Sita. After all he has been able to find out the lady whom millions of Vanaras are seeking for in all directions. But how to speak to her? How to console her in her misery? It would be nothing short of a crime to make an end of the business here and go back to Rama, leaving her perhaps to die of grief and despair for want of any news of Rama and his worthy brother. No, he can not end here. He must console her; he must tell her who he is and what mission has brougnt him hither. But how? If he accost her in Sanskrit like a twice-born man then she may take him for Ravana and be frightened.

> अहं ह्यतितनुश्चैव वानरश्च विशेषतः ।
> वाचं चोदाहरिष्यामि मानुषीमिह संस्कृताम् ॥
> यदि वाचं प्रवक्ष्यामि द्विजातिरिव संस्कृताम् ।
> रावणं मन्यमाना मां सीता भीता भविष्यति ॥
> अवश्यमेव वक्तव्यं मानुषं वाक्य मर्थवत् ।
> मया सान्त्वयितुं शक्या नान्यथेयमनिन्दिता ॥

I am a puny mortal, particularly a *Vanara*; but I shall speak in refined Sanskrit used by men. If I speak in refined Sanskrit like a twice-born man then Sita may take me for Ravana and be terrified. I must therefore use the language of a common man or I shall fail to console the blameless one.

So he must accost her in the language used by ordinary men; else he can not hope to console her. But if he accosts her at once, she will be frightened by his speech and looks and will scream aloud. This will bring upon him an army of Rakshasas and the result will be the frustration of all his plans.

> एष दोषो महान् हि स्यात् मम सीताभिभाषणे ।
> प्राणत्यागश्च वैदेह्या भवेदनभिभाषणे ॥

To speak to her, in the circumstances, is fraught with immense danger; but not to speak to her is yet more dangerous, for it may mean death to Sita. So he is on the horns of a dilemma. He must see that the success of his mission is in no way jeopardised. To achieve this end, he must speak to her and at the same time take care not to terrify her in any way. So he hits upon a plan. He will sing the praises of Rama in the hearing of Sita without directly accosting her and this will create confidence in her and his object will be gained.

कथं नु खलु वाक्यं मे शृणुयान्नोद्विजेत च ।
इति संञ्चिन्त्य हनूमान् चकार मतिमान् मतिम् ॥

राममक्लिष्टकर्म्माणं स्वबन्धु मनुकीर्त्तयन् ।
नैनामुद्वेजयिष्यामि तद्बन्धुगतचेतनाम् ॥

इक्ष्वाकूणां वरिष्ठस्य रामस्य विदितात्मनः ।
शुभानि धर्म्मयुक्तानि वचनानि समर्पयन् ॥

श्रावयिष्यामि सर्व्वाणि मधुरां प्रब्रुवन् गिरम् ।
श्रद्धास्यति यथा सीता तथा सर्व्वं समादधे ॥

"What shall I do so that Sita may listen to me and not be frightened? Pondering over this, the intelligent Hanumat came to a conclusion. I can not trouble her by eulogising Rama who is unwearied in action, who is dear to her and to whom her heart is passionately attached."

Thus he gains his object and is enabled to have a long talk with Sita and tell her all about her lord and Lakshman and the measures they were adopting to accomplish her delivery from the clutches of the vicious Rakshasa.

Now if a *Vanara* can take such a comprehensive view of a thing, if he can examine a difficult problem from all conceivable points of view and choose the right course of action, as Hanumat does, with his reasoning faculty unclouded by the stress of dangers and difficulties, then I do not hesitate to say that a *Vanara* or monkey is far superior to the average *nara* or man. But we know that a monkey can not do all these things and Hanumat is not a monkey but a man. If there be any monkeys in Mars or Jupiter, we may easily credit them with the possession of high reasoning powers; but surely this world of ours has never had the fortune of bearing on its bosom such reasoning brutes.

Let us now take leave of Hanumat and glance at the dying Vali, the king of the Vanaras. Vali is the chief of the Vanaras and by far the greatest warrior of his time. He has vanquished and killed in single fight many a mighty champion and has gained a name dreaded far and wide. The terrific demon, Dunduvi, whom none dared encounter in a combat, met with his death at the hands of Vali. Mayabi and all his men have been slain by him. Shugriba, too, has had a bitter experience of his strength. He offended Vali and Vali turned him out. Since then he has been living in the Rishyamuka hill.

संस्कृत-भारती-प्रचार-परिषत्= बङ्गदेशान्तर्गत'बर्धमान'नगरे संस्थापिता। १३२३ मितबङ्गाब्दे षष्ठ्यधिकशतराजतमुद्राव्ययेन नवसंख्यकानि पारितोषिकाणि अनया दत्तानि। वर्त्तमानवर्षे तु चत्वारिंशदधिकशतरूप्यकव्ययेन पञ्चपारितोषिकाणि दास्यन्ते इति। अनुष्ठानपत्रं कर्म्मसंपादकसकाशात् लभ्येत—

—श्रीउमाचरण वन्द्योपाध्यायः।

संस्कृतभारतीपत्रिका—कर्म्मसम्पादनार्थं कश्चित् आ.ए.परीक्षोत्तीर्णो युवाऽपेक्ष्यते। प्रशंसापत्रस्य प्रतिलिपिभिः साकं बङ्गाक्षरेण आंगलाक्षरेण च स्वयं लिखित्वा आवेदनपत्रद्वयं संस्कृतभारतीसम्पादकसकाशं वर्द्धमाननगरे सत्वरं प्रेषयितव्यम्। न्यूनतः मासिकभृतेर्निर्द्देशः आवेदकैः कर्त्तव्यः।

पण्डितो नियुक्तः तत्पदार्थम् आवेदनं न कार्य्यम्।

श्रीप्रफुल्लचरण वन्द्योपाध्यायः बि.ए.।

विज्ञापनमूल्यम्।

(क) संस्कृतग्रन्थकृतां प्रथमविज्ञापनं (अतिसंक्षिप्तं चेत्) मूल्यं विनैव प्रकाशयिष्यते।

(ख) प्रतिपंक्ति (यथाऽस्मिन् पृष्ठे) "आनक" द्वयं। एक पृष्ठं-अष्टराजतमुद्राः। अर्द्ध पृष्ठं-४ राजतमुद्राः। विस्तृतविवरणन्तु 'वर्द्धमाननगरे' कर्म्मसम्पादकसकाशात् पत्रव्यवहारेण ज्ञेयम्।

प्रफुल्लचरण वन्द्योपाध्यायः बि.ए.।

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